



The Outlook of Missions

Volume XII
Number 4
April, 1920

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THEOLOGICAL SEMINARY



“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”



Delegates of the "China-for-Christ" Conference at Shanghai. (See Article on page 172)

Living Pictures
Shanghai, 1904

The Outlook of Missions

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The Quiet Hour



Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

—MATTHEW 6: 34

Shall I find comfort, travel-sore and weak?

Of labor you shall find the sum.

Will there be beds for me and all who seek?

Yea, beds for all who come.

—CHRISTINA ROSSETTI.

There is no cure for the passions that become selfish except the love of Christ shed abroad in our hearts by the Holy Spirit that is given us.

—C. SILVESTER HORNE.

“Once open the door to trouble and its visits are threefold; first, anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it as soon as past.”

Great events, which are the footsteps of God, led America to unite with the free peoples of the earth in a crusade of righteousness, and we cannot honorably withdraw from the fellowship of nations. Isolation is no longer possible.

—JOSEPH FORT NEWTON.

Thoughtful we ought to be, anxious we must not be. Anxiety does no good, it is futile; more, it does serious harm. We need to be at our best on the threshold of the unknown day; we are not at our best consumed by apprehension.

—W. L. WATKINSON.

Civilization is founded on the intelligence and virtues of the common folk. We must build up and protect these sacred things or democracy will go down the path of darkness and ruin. Those who stand in high places, crowned with success, are the leaders and exemplars of the crowd—keepers of the great treasure.

—IRVING BACHELLER.

No definition of religion satisfies us, except that which declares that it is the completion of the life of man.

—PHILLIPS BROOKS.

Thank God for the home boys and girls, an honor to society and a credit to their country! They can be depended upon to represent the good cause at all times. If they fall, they will rise again, and the world will learn to thank God for them.

—ROBERT MACGOWAN.

If the people of a community who are thoroughly good in themselves would also be good for others, they would have power to lift up the whole tone of life and would be ten times more happy and more useful. Doing one's duty on the side of neighborhood leads to the best results on the side of personality.

—HENRY VAN DYKE.

He came to give every man “the morning star”; new ideas, new impulses, new ambitions, a new star and a new sky. By this sign we know that the Son of man has come into the world, and into our hearts; all is new, dewy, young, immortal! We cannot tire, we cannot die. In Christ we are young forever, for He has given unto us “the morning star.”

—JOSEPH PARKER.

“My Master, let my will be as Thine own,
So that Thy mighty hand through me may
work.

Thou knowest all the weakness of the heart
That fain would serve Thee well, yet finds
itself

So slow to catch the spirit of Thine own.
O strengthen me, my Lord, and let Thy
power

Be poured upon me; so that all I do
Henceforth may glorify Thy holy name.”

THE PRAYER

DEAR Lord, we pray for the gift of Thy Spirit to illumine our judgment that so we may rightly appraise our conduct and our motives and know that we are worthy to meet with those who love Thee, and to engage in those acts which call Thee to remembrance. Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

VOLUME XII.

April, 1920

NUMBER 4.

*“Now let the heavens be joyful, Let earth her song begin,
Let all the world keep triumph, And all that is therein.”*

America Spells Opportunity

NO one can doubt that the near future will decide the world's destiny for the present century. Quick changes are upon us. We may think that while our Senate has been playing with the Treaty of Peace and the League of Nations other nations have been idly looking on. Not so! The world is not only in commotion, but in motion. Great issues are in the making. Every true lover of America must wish the United States to play a part in those changes which will be worthy of her ideals and her character. There are some things that we do well to bear in mind:

First, our resources are greater than ever. We control, to a large extent, the wealth of the world. We are rich in everything that can make a nation great and powerful.

Second, our nation is the main reliance of the rest of the world for food products and raw materials. We are in a position to mortgage the credit of Europe and possibly that of Asia.

Third, we can play our part of the game unselfishly, for we need not covet anything from other nations.

The opportunity is ours for the display of the finest helpfulness to the world that has ever come to any people, and we believe that we shall rise to this great opportunity and prove that we are a Christian nation.

They Need Our Help

“Europe looks to America, not only for money, but for brains, energy and man power to help her recover from the war.” This was the burden of an address in Boston by Mr. Thomas W. Lamont, who was one of the financial advisors of the American peace delegates. “In all the reconstruction that she must face, Europe feels most the need for those minds and hearts that have ceased to pulse.” The questions that agitate the leaders are, “Who was to rebuild their broken states? Who was to furnish the new ideas to build upon?”

“They look to America for help in many senses of the word. Not that they have lost their courage or their spirit, but that they feel the need of a great friendliness, of a great generosity and of helpful minds from America, and we must not be found lacking.

“Never in my judgment shall we have paid our debt to the world and to humanity until we have taken our coats off and tried to bind up those bleeding wounds of Europe and supply her with what she needs—credit; yes, abundantly and fully—but brains and energy and man power, not necessarily to be sent in large numbers to Europe itself, but to study its problems from this side of the water and work out solutions for them. That is where Harvard must come to the front and do her part. The problems of

finance and credit are pressing, but even greater problems are those of social progress that have sprung from the war.

"It was lack of understanding that led to the great war. It was lack of understanding that has caused every war. We must get understanding. We must get wisdom. How can we get it? How can we give it to our sons and daughters? Only, I take it, in the first instance, in the formative part of life, through the great mechanisms of our educational institutions."

Noble Uses of Money

ROBERT LOUIS STEVENSON said that the two uses of wealth were a yacht and a string quartet. A favorite theme with those who are teaching children to write "compositions" is "What would you do if you had a million dollars?" There are few who have not dreamed of what they would do with a fortune. Some after they became rich changed their minds and found the accumulation of money so attractive that they went on saving it for its own sake. Some made the discovery that what they gave away enriched them, and it became a deep satisfaction to know during their own lifetimes that others were appreciative and grateful. A complimentary epithet is better than a flattering epithet.

But one cannot always buy the favor of the crowd by lavishing money. The multitude still looks at the man himself, appraises his character and asks if what he got he won in honorable ways. Sometimes a prodigious benefaction is looked upon merely as the due restitution made by a pirate—a largess like that of a death-bed repentance. "He is only giving back to the public what he wrested from the public through mean and underhand advantages," says the ruthless censorship of the fair and pleasing benevolence.

The noblest use of money is assuredly that which means the broadest dissemination of culture and of healthful pleasure,

of recreation for the mind and body, of welfare for the toiling masses, of the enlightenment of education for the many. The money might be given for a library, a hospital, a playground, an orchestra. A large fund may be lodged in the hands of an individual, but not that he may spend it on himself. He becomes trustee and steward. He is engaged in a great work of healing or of inspiration, and the fund permits him to do that work on a scale he could not attempt when crippled for want of resources.

The ignoble materialist spends his money for a vulgar "splurge." He spends it that he may create envy in the minds of beholders. Each article of merchandise he has about him dangles its pricemark and his attitude is an invitation to contemplate a picture of success. But the lasting riches are not in the furniture we buy; they are in the friends we make and keep; they are in the satisfactions that we know in the quiet sessions with our own souls; they are in the consciousness of duty done in every public and private relation and of faith kept with our place of service and with the community at large.

As humanity marches along the winding pathway that leads to the millenium it does not bestow its love and trust on those who care only to feed and clothe and lodge themselves. It bestows its affection on the unselfish and it responds to those who are seeking to keep it. Those who are rich are those who have amassed not the dollars or the pearls, but the abiding tokens of esteem and of affection that are offered by their fellows while they live.—*Public Ledger*.

Around the bend the thickets end at field and garden spot,

And little ranches lifting smokes that make the twilight sweet.

Beneath the smokes the women folks are watching pan and pot,

While joking men are drifting in to smell the sizzling meat.

Sister, sister, and is it truth or lying,
That somewhere folks are dying for the want of things to eat?

—BADGER CLARK.

The True Spirit in Giving

DR. HENRY VAN DYKE

- I. Cor. XVI: 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
- Gal. VI: 10. As we have therefore opportunity let us do good unto all men, especially unto them who are of the Household of Faith.

DO you see from the first half of the text that the collection as a part of Christian service is not an invention of the New Era. It is an ancient thing, interwoven with the very first threads of Christianity, a voluntary necessity of true faith and real love. It sounds contradictory to talk of a "voluntary necessity," but it is one of those apparent paradoxes which are the essence of truth. The free spirit has its own laws which it must keep to live. One of these laws is giving—the assertion of the sovereignty of the soul, the heart, to dispose of its own possessions.

That was what the poor widow did when she dropped her two mites into the treasury: it was all she had and Jesus blessed her. But he would not have blessed her for two mites if she had been the wife of a rich Sadducee.

That was what Joseph of Arimathea did when he gave his new tomb in the garden for the burial of Jesus. That was what the fairly prosperous Christians of Corinth and Galatia did when they made their collections for their poor brethren in Jerusalem, suffering under the scourge of war and ruin and starvation. That was what Ananias and Sapphira, those monumental liars, did not do. They sold their real estate in Jerusalem and concealed the price in order that they might dodge the responsibility of contributing a fair share to the relief of those who were suffering and starving. St. Peter condemned them, not because they did not give, but because they lied about their voluntary obligation.

Taxes, you understand, are entirely different. They are enforced payments, under the authority of the state, for the maintenance of common order. Jesus paid them, with the comment, "Render unto Cæsar the things that belong unto Cæsar."

Tithes are in the same category with taxes. They are contributions fixed by established churches on the basis of *quotas* determined by external authority. They are absurd and inadequate. A tenth of your income is too much to give in one case, and far too little in another case. These mathematical rules can never take the place of human, spiritual obligations. It is worth noting that since the abolition of tithing in America, the voluntary gifts of religious people to all good causes have increased more than a hundred fold.

The free-will offering belongs to the very life of religion. Its outward signs,—the collection-plate, the poor-box, the subscription list,—are essential parts of that symbolism which finds its highest expression in the Cross of Jesus Christ,—the victorious emblem of self-sacrifice. Jesus taught that the strong are bound, not by outward compulsion, but by the inward constraint of faith and love, to bear the burdens of the weak. A selfish Christian is an infidel. A stingy Christian is a renegade. Only a generous, giving Christian belongs to the true fold of Christ.

The teaching of the Bible, beginning with the prophets of Israel, culminating in the words of Jesus, and continuing

through the apostles, shows a heavenly common-sense in the working-out of this doctrine of beneficence. It is at the opposite extreme from the crazy theories of the Bolsheviks and Anarchists, who deny God, degrade man, and destroy that which they propose forcibly to divide. The Bible doctrine emphasizes industry and thrift. "If a man will not work neither shall he eat." "Let every man lay by him in store as God hath prospered him." "Thou shalt love thy neighbor as thyself,"—not more, nor less. And then it lays down in broad terms, the reasonable basis of Christian giving as we find it in the second verse of the text. First, "as we have opportunity let us do good unto all men." That is the doctrine of universal charity. Second, let us be mindful "especially of them that are of the household of faith." That is the doctrine of particular obligation to those who are bound to us by family and spiritual ties,—the duty of caring for our own, not exclusively, but first.

Looking at Ourselves

Fifty-eight million Americans belong to no church.

Twenty-seven million Protestant children and young people are outside the Sunday Schools and have no religious instruction.

The average weekly pay of ministers in the United States is \$18.00. Wages in eight industries through the country average \$23.36 per week.

One-half of the clergymen in America are paid less than the lowest estimate made to sustain a workingman's family.

Racial problems are acute. There are between three and four million Poles in this country (30 per cent. of them illiterate).

There are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem.

There is a negro question concerning ten millions of our people. About 40 per cent. are members of Protestant churches.

That Which You Leave Behind

What you are in human worth is embodied in all that you leave behind.

How beautiful are the intricate reefs of coral which reach out of the waters of the sea—millions of square miles of them in the Pacific alone. Grand expressions of what microscopic little lives left behind.

It is only as we look back upon what we, or others, have done, that we really understand the sum total of what usefulness amounts to.

Every tread of your feet, every movement of your thought, has its bearing upon what this world is going to be—after you are gone.

Mind not that much of what you do seems lost. Worry not that the little kindnesses and deeds of your daily unnoticed life appear to you to be unrecorded. Nothing of worth ever dies. It is merely transmitted. The mother is glorified by the soul which she breathes into him who becomes great. Shakespeare, Milton, Napoleon, Washington, Leonardo da Vinci, Poe and Lincoln are better known today than yesterday. And tomorrow they will still be better known. For what they left behind looms greater with the years.

We are not sure as to who Homer was. But that nameless personality who wrote the Iliad and the Odyssey is more intimate to us than he was to those who lived with him several thousands of years ago.

Even though you only put into each of your days some noble thought, bear in mind that what it represents is sure to make your day worth while.

But leave something behind!


GEO. MATTHEW ADAMS

Thanksgiving should never be wanting in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise.

—J. R. MILLER.

The Immigrant At the Door and in the City

ALLEN R. BARTHOLOMEW.

 HERE is a great deal said about the immigrants, or the newcomers, who come to our shores. It furnishes fine material for the orators and the politicians. These delight to talk about the hard lot of the stranger within our gates, but they usually walk by him as fast as they can. Such men lack real heart sympathy, and the poor immigrants are coming to see it and feel it.

The immigrants in our land are the cause of most of our labor troubles, for the vast majority of the workers in mill, in mine, and factory today are foreign born. It was said that, of the 300,000 or more recent steel strikers, most of them, possibly 90 per cent., were foreign born.

Mr. Richard Spillane, writer of the "Men and Business" column in the *Public Ledger*, compares this country in its labor troubles to a person suffering with indigestion. He claims there are various palliatives, but they are not cures. He insists that the cause must be removed, or else there will be constant attacks, and very likely of increasing severity. He writes:—

"To understand the indigestion case of America, it is necessary, first of all, to know something of the immigration facts.

In the ninety-nine years from 1820 to 1918, inclusive, 33,058,971 immigrant persons came to the United States. Up to the Civil War the bulk of the immigration was from great Britain and Ireland. Since 1892 the Anglo-Saxon immigration did not make up one-tenth of the total for the period.

In the twelve years 1903 to 1914, inclusive, the immigration was 11,792,156—nearly 1,000,000 a year—made up largely of Russians, Italians, Austrians, Hungarians, Danes, Norwegians and Swedes.

Of the principal national groups of immigrants here are how they rank in point of numbers: British and Irish, 8,198,404; Germans, 5,494,487; Austrians and Hungarians, 4,068,395; Italians, 4,098,856; Russians, 3,310,003; Scandinavians, 2,128,824.

British, Irish and German immigration has been ebbing steadily for more than a quarter of a century and that from the eastern and southern European countries increasing greatly."

We are in the habit of boasting that America is the great Melting Pot of the world. But long ago the Melting Pot has ceased to function. The millions who live in the United States have not become Americanized. This is not easily understood. But so long as the "foreign quarters" exist in the cities the racial lines will be clearly drawn. As a result, we have our Ghetto, our Little Italy, our Little Hungary and our Little Russia; these are the undigested lumps in the nation's stomach that fail to digest.

Unfortunately, too many of the native-born Americans look down upon the immigrant. They regard him as an inferior and treat him as such. Too often the only American (?) that mingles with these foreigners is the policeman, and generally he does not even speak the language of the people on "his beat."

Here is a field for the Christian Church that is lying idle in too many cities. We talk about the immigrant, but what do we do for him? He may be fine material for a plea from the platform, but he has not yet fully come within the vision of our responsibility.

"Visualize it if you can. Here it is: An aggregate of 11,792,156 immigrants, mostly from eastern and southern Europe, brought here in the twelve years 1903 to 1914, inclusive—more than one-third of all the immigration into America in the ninety-nine years from 1820 to 1918, inclusive."

No more serious problem faces the American people than the proper care of the immigrant. He is here to stay. He will continue to be the root of much of the labor unrest unless the evil is removed, until the melting pot melts the human elements it contains. The immigrant presents a very human problem as well as a serious one industrially.

"Remember: One act of charity will teach us more of the love of God than a thousand sermons; one act of unselfishness, or real self-denial, the putting forth of one loving feeling to the outcast and those who are out of the way, is worth more than whole volumes of the wisest writers on theology. Give, and God's reward to you will be the spirit of giving more. Give liberally somewhere in God's name and in God's cause."

Pilgrims

MAN is by nature religious. There is implanted in the human heart a longing for something outside of, and greater than, self to which one can go for peace and rest. Where the one true God is not known this longing finds expression in many different ways and forms. I saw an expression of this longing recently which may be of interest.

There are many sacred mountains in Japan, among which Mt. Ontake is considered the most sacred. It towers to a height of 10,046 feet above sea level and 22½ miles from the nearest railroad. The path by which most of the pilgrims go is 25 miles.

A friend and I recently climbed this mountain. The inns at the nearest railroad station were crowded. We climbed up by the 25-mile route. There was hardly any time when we were not in sight of pilgrims. We met hundreds of them. We saw one party of 76 and one of 100. I talked with a man as we walked along. He said, "You must not fail to take some of that living water which comes from a spring near the top." He said that this water was good for all kinds of ailments and diseases. He also assured me that it would keep for three years without spoiling. Those we met carried bottles of this water and those going carried bottles to be filled.

We left the inn at 5.25 A. M. and reached a hut near the top at 6.05 P. M. Seldom were we outside the sound of the tinkle, tinkle of the bells, or the chant of the pilgrims as they toiled upward. At the hut near the top we slept with 180 pilgrims. There are five other huts near the top for the accommodation of pilgrims. In the morning they arose in time to see and worship the sun as it rose. As the king of the day peeped over the horizon they bowed, clapped their hands and bowed again. This over, they went to the top to worship before the shrine there.

The scene at the top was one long to be remembered. The top was crowded with pilgrims who were chanting their prayers and clapping their hands. Along

the two paths and below us were other white-clad pilgrims coming toward us. Here a party of five or six, there one of fifteen or twenty, and still farther down the side a larger party. As they wended their way upward they looked like a great white snake crawling along the mountain side. Then away below you were the lower mountains and hills spread out like a map on the table.

Along the paths were monuments hewn out of the natural granite and erected in honor of those who had made many pilgrimages to this mountain. The number of times was carved on the monument. We saw hundreds and hundreds of these monuments and scores of them were marked "33 times," showing that these had made the pilgrimage 33 times. One was marked 40 times; one 70 times and one 100 times. Those who made so many pilgrimages had much merit to their credit. Several times we saw parties stop before certain of these monuments and worship. The leader of the party would say the prayer and the others would bow their heads and clap their hands at the proper time. All parties do not worship before all of these monuments, but only those which have been erected in honor of the ancestors of the present party leader. That is, the leading of parties seems to be handed down from father to son. Thus when a son leads a party and they come to the monument erected in honor of the father, the party stops and worships.

Thus it goes. The procession keeps up from the middle of July to the end of August. Thousands upon thousands visit this place yearly. Children of seven to old people of seventy were seen.

They need the sincere Milk of the Word. We should give them the Bread of Life to satisfy their heart hunger. Only the true Living Water will quench their soul thirst. They should be told of the Meat to eat, of which the world knows nothing. It is our duty and privilege to give them the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."—J. F. MESSENGER, in *Tokyo Christian* October 1919.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

“O Lord of all, with us abide In this our joyful Easter-tide.”

The Meeting of the General Synod

The next meeting of the General Synod will be held at Reading, May 19. This supreme judicatory of the Reformed Church meets only once in three years. Its meeting always forms a new level in the upward and onward movement of the Church. To it the Boards created by it make their reports. The Board of Home Missions is directly amenable to this body. It reports to no other judicatory of the Church. It simply makes annual statements, imparts information to the District Synods and the Classes, but being a creature of the General Synod and directly responsible to it, it makes its reports to that body and receives instructions from the same. A comprehensive account of the work during the past three years is rendered and a forecast of the work to be done in the future is made. Plans and programs are formulated and launched. A new Apportionment is laid upon the Synods and Classes. The Synods take this up at their annual meeting in the Fall and the Classes in the Spring, so that a full year passes from the time of the meeting of the General Synod until the Classes apportion the amount among the congregations and Charges.

It is interesting to study the rising scale of receipts for Home Missions. The following are the amounts covering a period of fifteen years:

1905 to 1908 (approx.)	..\$297,370
1908 to 1911	..... 317,029
1911 to 1914	..... 503,724
1914 to 1917	..... .550,040
1917 to 1920	.....

The importance of Home Missions was

never greater than today and the forthcoming meeting of the General Synod should give earnest heed to the work that must be done in this department of Church activity if America is to be saved for Christ, and become a saviour for the other nations of the world.

A Striking Presentation of Our Unchurched Areas

The above picture is not an example of futurist art; nor is it a cubist masterpiece. It is a story, told in the cold hard language of actual facts, of the religious needs of one county in the State of Indiana.

This picture bears testimony to conditions, as revealed by the survey of the Interchurch World Movement. It is not hard to pick out the big black spaces, which represent sections of the county that are not included in the parish of any church. Directly in the center of the black area is a circle, representing a city with a population of 21,286 persons. Yet within a few miles are districts that have no church serving them.

The white sections represent areas included in the parish of one church, and the lightly shaded squares show the districts that are ministered to by two or more churches. The boundaries of the parishes are not arbitrary, but are determined by the residences of each church's communicants living the farthest from the church on each highway.

The Interchurch Movement hopes to complete a similar survey of every county in the United States.

Notes

A fine Missionary Day was observed on March 11 in Central Theological Seminary, Dayton, Ohio. The work of Home and Foreign Missions was presented by Dr. C. E. Schaeffer and Rev. Paul Keller respectively. There is a splendid Missionary atmosphere in Central Theological Seminary. Many charts, maps and posters bearing on the subject of Missions are decorating the walls of this school of the prophets.

* * *

Superintendent James M. Mullan for the next eighteen months will be engaged with the Interchurch World Movement to make a survey of the cities of Pennsylvania. This special duty will occupy most of his time. He will, however, sustain his relations with the Board of Home Missions and attend to such duties in his Department of the East as time and opportunity may permit.

* * *

The new church at Winston-Salem, N. C., was dedicated with appropriate services on March 21. The General Secretary was present to represent the Board of Home Missions.

* * *

The handsome new building of Trinity, Detroit, is nearing completion and will be dedicated early in May. The Board at its recent meeting made provision for a Deaconess to work with Rev. F. W. Bald in developing this growing Missionary interest.

* * *

Our Home Missions can well afford to throw themselves with full zeal and devotion into the entire program of the Forward Movement. The allotment for Home Missions in the Forward Movement Budget is \$2,383,200, and of this amount the Missions now on the roll will receive substantial sums which will enable their work to be put on a new basis, giving them adequate equipment and bringing them to self-support.

* * *

The survey of the Forward Movement has revealed the fact that many of

our Missions are inadequately housed and that those who have a suitable equipment are making more rapid progress than those who are without the same. An adequate equipment is an indispensable necessity.

* * *

St. James and St. Paul's, Allentown, are each carrying forward an aggressive Evangelistic program and are receiving members into their fellowship every Sunday. This is a step forward and the results already achieved warrant us to commend this policy to all our Missions as well as self-supporting churches.

The Country Church

EDMUND DE S. BRUNNER.

To the average person the word preaching sums up the chief and almost the only function of the Country Church. What untold good through the years has come from the constant preaching of the Word with power and sincerity no one can estimate.

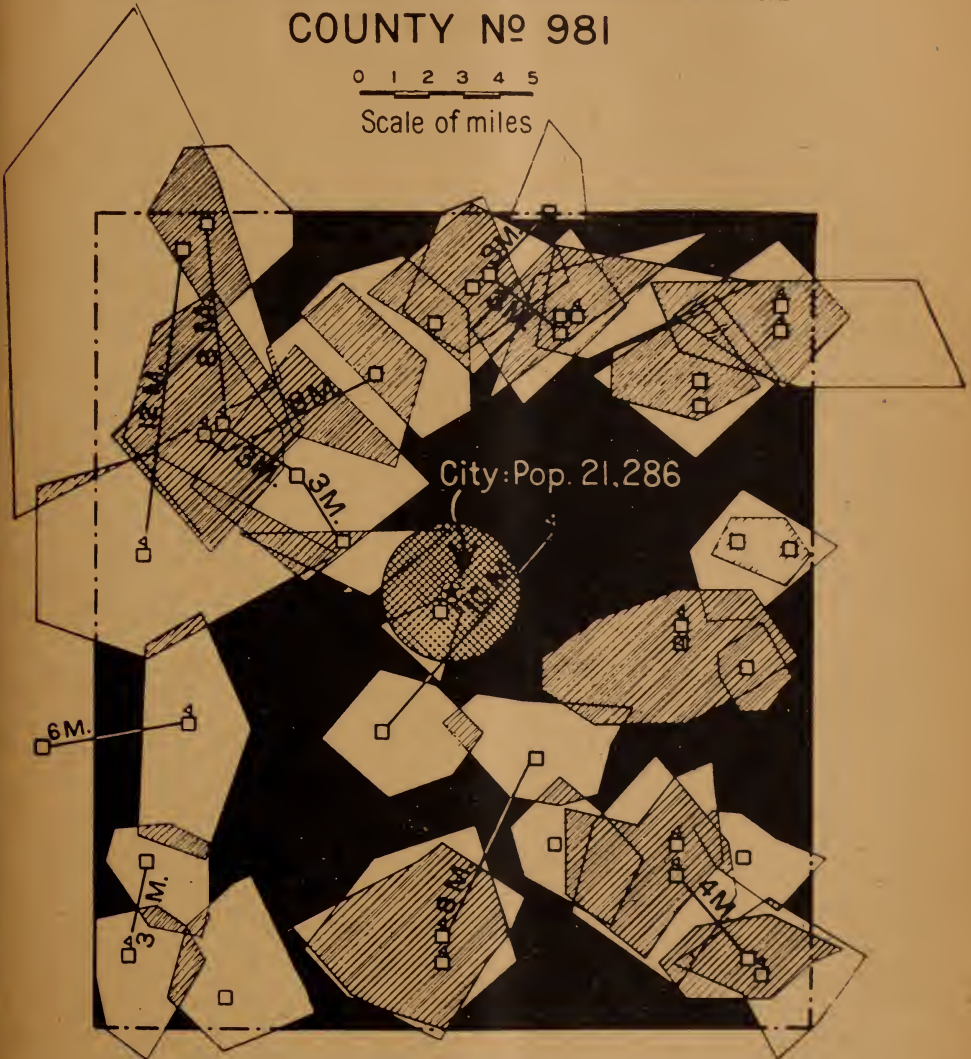
And yet, preaching cannot be assumed to be beyond improvement. The eternal truths of the Gospel need to be applied to the ever-changing conditions of human life. There is a constant need, age after age to rediscover the Bible.

In these days when farming has been changed from the struggle of the lonely pioneer for just enough to feed and clothe the family to the highly organized industry which it is, the preacher in the Country Church can do great good by revealing the rural emphasis of the Bible.

"The sower went forth to sow." What hopes and fears, what ambitions, what faith, what possibilities for service lie hidden in those words. "The sower went forth to sow." So day by day through all the processes of sowing, cultivating, reaping, marketing, the farmer is God's human agent in answering the world's prayer for daily bread. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless,

HOW THE CHURCHES REACH THE PEOPLE COUNTY No 981

0 1 2 3 4 5
Scale of miles



City: Pop. 21,286

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|---|--|
| <ul style="list-style-type: none"> □ Areas included in Parish of a single Church ▨ Areas included in Parishes of two or more Churches ■ Areas not included in Parish of any Church ▣ Cities over 5,000 Population | <ul style="list-style-type: none"> □ Church □₄ Church with Pastor's Residence 4 Pastor's Residence without Church □₆ □₄ Circuits. (Figures indicate Miles) □₃ □₃ |
|---|--|

and for the widow: that the Lord thy God may bless thee in all the work of thy hands." So before the days of charity organizations God ordained help for the marginal members of the community, help if they helped themselves. How thoroughly "modern" and "scientific" are these age-old laws.

Isaiah was a country life seer, though a city man. He inveighed against the laying of field to field by the rich and the consequent forcing of the poor from the country into Jerusalem the city (Isa. 5: 8). In the new civilization which he foresaw, these conditions would be righted and those who built houses would dwell in them and eat the fruit of their plantings rather than another (Isaiah 65: 17-22). Rural material prosperity was a frequent concern of the Lord, if we may judge by the laws of Israel. The salary of the traveling Levite, the rural pastor of the day, is provided for. "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee."

Isaiah is rich in rural texts dealing with a variety of subjects from vineyard culture (Isaiah 5: 5, 6) to the adequate return for agricultural labor guaranteed in that better time.

Genesis 26: 12-14 shows God's blessing on Isaac, who served Him and was a farmer of the hundred fold type.

Many a rural minister has seen and deplored laxness in quarantine, disregard of sanitary precautions and similar violations in good community health practice. To such an one much of the legislation contained in Leviticus lives again when he realizes that it is a health code of divine authority way in advance of common practice in much of rural America.

Occasional preaching from passages such as these never fails to bring a response, and coupled with the observance of Harvest Home, Thanksgiving and other such festivals with reference to their rural environment it increases the interest of the pew in the message of the pulpit.

My Magyar Friends

D. A. SOUDERS.



HIS is not to be the first topic of the study being made on this subject, but brief mention of Magyar young men and women whom the writer knows.

LOUIS.

He started to study for the ministry and made excellent progress, ranked high in his studies and became very proficient in English. While a Junior in College he entered the oratorical contest and won first prize. After graduation he determined to study law under the impression that his countrymen needed the help of a sympathetic lawyer as much as the minister. His progress in the law school was as successful as that in College and under far more trying circumstances. He is now a successful lawyer in one of our large cities.

SAMUEL.

Samuel is now a successful minister among his people in America and together with his consecrated Magyar wife is bringing them into close touch with the American religious life. At the same time he holds the esteem and love of his Magyar people.

ARPAD.

Arpad came into the coke region of Pennsylvania with his father after the latter had lost his fortune in Hungary. The son had almost finished his "gymnasium" course in Hungary. He finished his course in college and seminary in America by serving tables in a city restaurant. In due time he entered the ministry and in due time, too, he married a fine Christian Hungarian girl who had been organist in a Magyar church in America. He now serves a congregation in a rapidly growing Magyar colony and has been teaching Americanization classes among the laborers in a large industrial plant.

ALADAR.

Aladar is equally bright and made a good record in the schools. He had time

for athletics and became very popular with the rooters. He became Americanized too rapidly for the work he was expected to do among the Magyars in America. First he forgot his mother tongue; then he married an American girl; and now he is preaching for a Presbyterian English congregation.

Let this suffice as samples of the boys. More might be mentioned. As for the girls, there is—

MUTSICA.

Mutsica, who graduated in High School, then started for college, but changed to the Normal School of her adopted city, and after finishing the course became a teacher in the public schools. She married a Magyar Reformed minister and some years later complained that she was very busy because she had to take care of the minister and his son and also play the organ in church and Sunday School and serve as president of the Missionary and Aid Society of the congregation. She now takes care of the minister and two sons and does all she did for the church before and in addition taught in the public school to relieve another teacher for war time work.

MARIE AND BELL.

Marie and Bell are equally interesting. They may have had special advantages, being in a minister's family from early girlhood. Marie graduated in high school and then became a student in the Medical Department of the University of Chicago. After two years her family moved East and she hoped to finish her course at Yale, but found that women are not admitted into that Medical School. She then became chemist for the leading physician in an eastern city. While holding this position a young Magyar minister found her and has since married her. She is now applying her medical knowledge to the needs of a Magyar Presbyterian congregation. Her sister Bell is studying to become a librarian.

Nor are all these bright Magyars young people. A number of the Prot-

estant ministers among the Magyar people in America are European trained and as a rule have university diplomas and are cultured gentlemen. Some of them have acquired the American viewpoint and the American method of church work to a remarkable degree. Others are slow in making the change which is absolutely necessary to hold their people to the Church and to the Lord. The former soon make friends with American ministers and other Christian workers. Those who follow conservative ideals and methods have much trouble with their people and think of American ministers and workers as leading their people away from true Magyar religion.

Either extreme attitude is ineffective in Magyar Mission work. The best workers are without doubt those who got their literary training in the homeland and their Seminary training in America.

Observations of the Treasurer.

J. S. WISE.

AS we journey through life let us live by the way" is an old truism that has often made life much easier for me and opened up the way for many joys that might have been missed had the acquirement of "things" been the chief aim. There is a pleasure in getting, but when getting becomes the main object of our existence, we just naturally forget to "live by the way" and inevitably miss many of life's most precious joys. When we keep our eyes open all along life's way, even though the things we constantly strive for may elude our grasp, we cannot help but behold the finer and richer things which God so bountifully and graciously bestows upon us. The hardships and disappointments of today are the luxuries and triumphs of tomorrow.

In the brief span of a life-time so many changes take place, that unless we are careful to "live by the way" we soon find ourselves out of harmony with everything about us. For instance, not long ago, I learned of an old gentleman

who had spent twenty years on a Western farm. When he visited his old home city and wished to surprise his son he had considerable difficulty in making his presence known. Much time was lost in attempting to *pull* the little button instead of *pushing* it. It was his first experience with an electric push-button. In the twenty years, the act of *pulling* had changed to *pushing* the front door-bell.

Everywhere else just such startling and marvelous changes have taken and are still taking place. The General Synod of the Reformed Church, like all of its Boards, is a striking example. My first contact with General Synod was in 1905. I was a delegate to that Synod. It met in Allentown, Pa. It was there that our present constitution was adopted. Its powers and prerogatives were enlarged, so that today we can look upon General Synod as a constructive body rather than as a reviewing one. It was very little more than a reviewing body up to that time.

That was a great change. Its Boards launched new programs and enlarged their work. And now, after fifteen years, the whole Church is looking forward and expecting great things to be accomplished in Reading next May.

The Synod not only expects to review the work of the last triennium and learn how the Church has been living "by the way," but also to set up such a program for the Church, as shall be in perfect harmony with the demands of the present day. New precedents will undoubtedly be established, new programs launched and new methods adopted, all looking forward—else our Forward Movement shall have been for naught.

The Reformed Church in the United States is just in the making. Its future depends upon us. The greater part of the burden rests upon its Home Mission Board. This Board is now better organized for the task than before. Every department, that of the East and that of the West, that of the Immigrant and that of Church-building, was never so ready as now for the great Forward



TOP OF MT. RUBIDOUX.

Movement of building God's Kingdom into the life of our nation. Demands are coming from the north, south, east and west, not only to occupy new fields, but for enlarged programs in the fields we already occupy. Programs of Evangelism and programs of Social Service, programs for the alien, for the Negro, for the Jew, for the city, for the country, for the thousand and one neglected places, all these, my friends are not only knocking at our doors, but are demanding our recognition and support.

If General Synod impresses upon the Church the fact that as it journeys through life it is *to do all of God's work* by the way, then indeed, will it be a great Synod.

* * *

Continuing my Observations of last month, I left Los Angeles on Feb. 9, for San Francisco. The Rev. Mr. Mori accompanied me. After negotiating for

the property adjoining our Japanese Church for several days, Nos. 1746 and 1748 Post street were acquired. The purchase price agreed upon is \$12,500. The property consists of two lots having a frontage of 40 feet on Post street and extending back 138 feet, with two old frame houses erected thereon. The houses will soon be torn down to make room for the Educational Building which the Woman's Missionary Society of General Synod proposes to build.

My stay in San Francisco was made exceedingly pleasant. Our Japanese members are good entertainers. A number of auto rides were arranged for me, both in Los Angeles and in San Francisco. By reason of this, I was enabled to cover considerable territory and get a pretty fair idea of the wonders of California, as well as of the possibilities of more extended work among the Japanese. There can be no doubt about our mission among them, and so I repeat that "it would be a calamity to the Reformed Church were it to fail in its

response to what now appears to be its definite responsibility."

One of these trips took me to the top of Mt. Rubidoux near Riverside. It was a thrilling ride and I was glad when I reached level ground again in safety. On the top of this interesting mountain is a high cross. At its base a number of seats are carved out of the rocks, in amphitheatre style, sufficient to accommodate a large concourse of people. Here, annually, on Easter morning, several thousand people congregate and hold appropriate services of praise and thanksgiving prayer. I counted myself very fortunate in having had the privilege of visiting it.

The Japanese work in San Francisco I found to be well organized with an efficient corps of workers under the able direction of Mr. Mori. The Kindergarten, the Night School, the W. M. S., the Sunday School and the Congregation are all well officered and move along in their work with an evenness that commands admiration and respect.



VALENTINE RECEPTION GIVEN BY THE JAPANESE MISSION TO TREASURER WISE DURING HIS VISIT TO SAN FRANCISCO.

The W. M. S. held an afternoon tea in my honor. I enjoyed it very much and I so expressed myself in my address to them. The refreshments consisted of tea and —— (The dash stands for a number of Japanese dainties that I am unable to name. They tasted good.)

Another function was the Saturday night banquet in the Sunday School room. The menu on this occasion was thoroughly American and very well served. It was held on February 14, and, of course, red hearts were in evidence throughout the room. Back of my chair were two large hearts. One was decorated with the colors of the American Flag and the other with the colors of the flag of Japan. Both were pierced and bound together with a big arrow from Cupid's bow.

Between San Francisco and Denver the sublimity of the scenery surpassed my expectations. I shall not attempt to describe it at this time. A stop of a whole day at Salt Lake City I found to be profitable and instructive.

Denver, however, was my next official stop. Sunday, February 22, was spent there. I found our Mission manned with delightful people. All were loyal to the work and anxious to see it grow. I cannot say more about this work now, for lack of space. A program for Denver, along the lines suggested in this article, needs our serious consideration.

Chicago, Detroit and Tiffin were each visited in turn, all in the interest of the Church-building Department. We need a new site in Chicago for our Bohemian Work. Trinity, Detroit, will soon be ready to dedicate their new and handsome building. At Tiffin, I had a brief conference with Mrs. Krammes regarding the Japanese work on the Coast, and on Sunday, February 29, addressed Grace Reformed Church in the morning and the First Reformed Church in the evening. I left Tiffin at midnight and on Monday evening at 6 o'clock old Philadelphia, in spite of its snow and ice, "looked good to me."

Church-Building Funds

J. S. WISE, SUP'T.



THE following is the list of the Church-building Funds received from November 10, 1919, to March 20, 1920, and it is with great pleasure that due public acknowledgment is made at this time. These Church-building Funds, as well as all those that have preceded them, are immediately invested upon their receipt, so that none of our Church-building Funds are permitted to be idle. They are put to work at once and are kept at work continuously without interruption. We still need many more of them to meet our ever-growing demands. It is exceedingly gratifying to be able to report at this time that we now have over 700 such Funds.

No. 682. The Rev. Cosmos H. Herbst Gift Church-building Fund of \$2,000. Contributed by Christ Memorial Reformed Church of West Hazleton, Pa., in his memory and applied to its debt to the Board.



Mitsu, meaning "light from heaven," is the daughter of Rev. J. Mori, our Missionary among the Japanese on the Pacific Coast. The above is a picture of Mrs. Mori and little Mitsu, their daughter.

No. 683. The St. Joseph's Classis Gift Church-building Fund of \$500. Contributed by St. Joseph's Classis, Ohio Synod, and given to Grace Reformed Church, Detroit, Mich.

No. 684. The John Henry and Sarah Jane Over Church-building Fund of \$500. Contributed by Mr. and Mrs. John H. Over of Irwin, Pa., and invested in First Reformed Church, Charlotte, N. C.

No. 685. The Huntingdon Reformed Sunday School Gift Church-building Fund of \$500. Contributed by the Huntingdon Reformed Sunday School of Huntingdon, Pa., and invested in the Progressive Project of the Synod of the Interior.

No. 686. The Sarah K. Hain Church-building Fund of \$500. Bequest of Miss Sarah K. Hain of the First Reformed Church, Reading, Pa., and invested in the First Reformed Church, Charlotte, N. C.

No. 687. The First Reformed Sunday School Gift Church-building Fund No. 1 of \$500. Contributed by the Sunday School of the First Reformed Church of Greensburg, Pa., and given to Third Reformed Church, Greensburg, Pa.

No. 688. The Rev. Charles E. Wagner Gift Church-building Fund of \$500. Contributed by Trinity Reformed Church, Connellsville, Pa., in memory of Rev. Charles E. Wagner, who was pastor of the congregation from November 1, 1907, to March 27, 1918, the date of his death. Applied to the debt of Trinity Reformed Church, Connellsville, Pa.

No. 689. The Philip and Elizabeth Cooper Church-building Fund of \$500. Contributed by Miss Katherine A. Cooper, Washington, D. C., in loving memory of her parents, and invested in First Reformed Church, Charlotte, N. C.

No. 690. The First Reformed Sunday School Gift Church-building Fund No. 2 of \$500. Contributed by the Sunday School of the First Reformed Church of Greensburg, Pa., and given to First Reformed Church, Cedar Rapids, Iowa.

No. 691. The Woman's Missionary Society of St. Paul's Classis Church-building Fund of \$500. (The W. M. S. G. S. Fd. No. 69). Contributed by the Woman's Missionary Society of St. Paul's Classis, Pittsburgh Synod, and invested in Fern Rock Reformed Church, Philadelphia, Pa.



JAPANESE MISSION WITH TREASURER WISE AT SAN FRANCISCO.

No. 692. The Rev. J. M. G. Darms, D. D., Church-building Fund of \$500. Contributed by Salem Reformed Church, Allentown, Pa., and named after its pastor. Given to the Progressive Project of the Synod of the Interior.

No. 693. The Susanna Fennell Church-building Fund of \$500. Bequest of Susanna Fennell, Delmont, Pa., and invested in Trinity Reformed Church, Detroit, Mich.

No. 694. The Woman's Missionary Society of General Synod Church-building Fund No. 70 of \$500. Contributed by the Woman's Missionary Society of General Synod and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 695. The Twentieth Anniversary Gift Church-building Fund of the J. O. Miller Memorial Reformed Sunday School, York, Pa., of \$500. Given to the J. O. Miller Memorial Reformed Church, York, Pa.

No. 696. The Jacob and Mary Marquart Gift Church-building Fund of \$500. Contributed by Jacob Marquart, Lawton, Iowa, and given to the Progressive Project of the Synod of the Interior.

No. 697. The J. Michael Killinger Memorial Church-building Fund of \$500. Bequest of Maria Killinger, North Cornwall Township, Lebanon, Pa., and invested in Trinity Reformed Church, Detroit, Mich.

No. 698. The Lucy Ann Killinger Memorial Church-building Fund of \$500. Bequest of Maria Killinger, North Cornwall Township, Lebanon Co., Pa., and invested in Trinity Reformed Church, Detroit, Mich.

No. 699. The Herman L. Baer Church-building Fund of \$500. Bequest of Mrs. Carrie Baer Scull, late of Somerset, Pa., and invested in the Japanese Mission, San Francisco, Cal.

No. 700. The Hazel Good Hershey Memorial Church-building Fund of \$500. Contributed by her parents, Mr. and Mrs. Harry D. Hershey of Irwin, Pa., and invested in the Japanese Mission, San Francisco, Cal.

No. 701. The Woman's Missionary Society of General Synod Church-build-


ing Fund No. 71 of \$500. Contributed by the Woman's Missionary Society of General Synod and invested in Fern Rock Reformed Church, Philadelphia, Pa.

No. 702. The Christ Reformed Sunday School Church-building Fund of \$500. Contributed by the Christ Reformed Sunday School of Elizabethtown, Pa., and invested in Trinity Reformed Church, Detroit, Mich.

No. 703. The David Lutz Church-building Fund of \$500. Bequest of David Lutz of Allentown, Pa., and invested in Trinity Reformed Church, Detroit, Mich.

Sunday With the Magyar Reformed Church in Toledo

D. A. SOUDERS.

T was a busy but a very interesting Sunday. First came Sunday School in the Parish House. There were about 275 members present. The main school was divided into twelve classes, all taught by Magyar young men and women, except two of which were taught by friends from English Reformed congregations in the city. The pastor is Superintendent and the deaconess is General Supervisor. The pastor leads the singing and gives a Bible story of five minutes in length. On this Sunday the first singing was a Psalm sung to slow choral music and to be used later in the regular Sunday service of the congregation. Next came "Jesus Loves Me," translated into Hungarian, but sung to English music. Last came "America" in English.

Next came a visit to the Primary Department, which is taught by a young Magyar girl who is a Sophomore in High School and a talented kindergartner. There were only 30 little folks there, but they sang well.

Then came a visit to the Men's Bible Class. It had gotten a new teacher since our last visit in the person of a city policeman. We had known him well for twenty years and were pleased to find him in Sunday School. Only half an

hour is given to the study of the Bible and the other half hour to the study of Church History—a new Acts of Apostles, as it were. When asked for the picture of this unique Bible Class for the Interchurch Bulletin the teacher said “Certainly; we are like the Apostle Paul, not ashamed of the Gospel, but we won’t give it yet, but in four weeks. The Class now numbers 24. In four weeks it will be nearer 100.”

The regular morning services were interesting, too. There is a good pipe organ in church. The pastor plays the organ, so he had the consol placed near the pulpit. He preached a short sermon in Magyar (30 minutes) and then invited the writer to give a short address on the Interchurch (40 minutes). After this those who did not wish to receive the Lord’s Supper retired and 100 remained to receive the sacrament.

This was enough experience for the visitor in half a day, so the pastor himself went in the afternoon to a union meeting of Protestants, Roman Catholics and Greek Catholics to plan help for the disestablished and suffering churches in Hungary. Each church sent home to Hungary \$1,100 on Monday and together they will send home \$10,000 by May.

The afternoon rest prepared us for attending the Y. P. S. C. E. in the evening. There were only 18 of them present, but they were interested as well as interesting, and after the meeting lingered to ask questions about Young Peoples’ Work in American churches. A busy day? “No,” said the pastor, “only the usual round of Sunday duties.”

Monday morning we went to the meeting of the City Pastor’s Association. It was an interesting meeting, too, for a young man pleaded in behalf of Summer Vacation Bible Schools, of which there were 10 in Toledo last summer. This was probably the record city in Ohio. The largest was the school of the Magyar Reformed Church, over 200, but then this was the 12th annual session of the school whilst the others were only the first annual session.

The Presentation of the Missionary Message



HOSE who are responsible for the presentation of the missionary message to the American churches at the present time must be awake to the fact that the mental horizon of the people whom we wish to reach has undergone some remarkable changes in the past generation, culminating in the tremendous upheaval of the war. The changed emphases in theology, the rediscovery of the Gospel as a force for social and as well as not merely for individual regeneration, the application of the resources of science to the work of the Kingdom, and finally the tremendous results of the war—all this calls for a message different in emphasis and in point of approach from that which proved effective twenty-five or even five years ago.

The fundamental note of the hunger of men for God and their need of God is the same. The ways in which that need is manifest in the conditions of the Mission fields today and the appeal of that need to modern men differ materially from what has been true of any previous time.

Some elements which should appear in the modern presentation of the message are:

1. The work should be presented in its big proportions as contrasted with its individualistic aspects. Personal experiences are most valuable material, but they should be illustrative not of how an individual spends his time, but of the contribution that a personality can make to the life of a people and their progress toward a full life in God here on earth. Stories of individual native lives are full of interest provided they are typical of the experience of a people in contact with the Gospel of Christ. Not the story of the individual station or the individual institution, but the broad problem of the missionary enterprise in the field, its impact upon the religion, the civilization, the social conditions.

2. There is a tremendous appeal to

modern men in the fact that missionaries are engaged in the task not alone of converting individuals or of building a church, but in the task of building and moulding civilizations, bringing nations to self-consciousness and to spiritual vitality; seeking a solution, nay, rather proclaiming and exemplifying in Christ a solution of the several economic and industrial problems of the world. The missionary message must impress upon the Christians of America the world's need of Christ in the accomplishment of these racial and national developments, and the fact that the effect of mission work is the changing of the whole spiritual climax of a people, an effect vastly broader and deeper than can be measured in statistics.

3. That a new and vast responsibility has been brought to America by the part which she has taken in the war and the ideals for which she has stood as a nation. All the world is open to America as spiritual leader, as the prophet and the crusader for peace for democracy, for brotherhood, for education, for the higher life of the spirit. For America to fail to meet the challenge and to withdraw into her old isolation and parochialism would be to lose her own soul. And while the acceptance of certain political mandates may give certain definite opportunities to put her idealism into effect. America's great missionary agencies are the only adequate channel for the full expression of her ability and readiness to serve the world.

4. That Christian missions are making an incalculable contribution to world peace and world brotherhood by expressing the friendliness of the ministering Christian nations to the nations which, lacking the creation of confidence in Western ideals, may offer the greatest menace of future war. The safety of the world depends upon the Christianizing of the peoples who are rapidly learning the use of the materialistic resources of our civilization. A League of Nations can accomplish the lofty purposes for which it is sought to be created only as the nations composing it

are grounded in and committed to the Christians ideals which it aims to realize.

5. There must be a fair and square presentation of the whole truth regarding the conditions confronting the Church. The Moslem problem must be faced in all its granite resistance to Christian propaganda, the race problem in all its ugliness, there must be no rosy coloring of the situation regarding the non-Christian religions, no glossing over the problems of nationalism. The challenge of these situations is in fact and not in any over-optimistic dressing up of the fact to conform to our wishes.

6. The message should mightily stress the note of impending victory conditioned upon the seizing of the present crisis of opportunity. The victories of the past have thrust upon the Church present opportunities vaster and more insistent than the Church has begun to conceive. The opportunities created by fast success are multiplied by the conditions which the war has produced. The missions on the fields are leading the churches at home in the co-ordination of forces for a unified impact. Only the mobilization of the spiritual, personal and financial resources of the Church can meet the present crisis.

Biblical Reasons for Giving

MAMIE CELESTA SCHOEDLER.

What shall we give?

To whom shall we give?

Why shall we give?

We shall give the Word of God to all the world, for it has been given for the healing of the nations, and those who have it ought to share it. "How shall they hear without a preacher and how shall they preach except they be sent?"

"Freely ye have received, freely give." If we feel bound to obey God's commands, why not obey this one? Do we not owe everything to Him? Yes, and we need channels through which we can acknowledge our indebtedness to Him. A grateful offering is afforded us by the Thank Offering box.

Giving is a part of true worship. Some one may say, "Be thankful at all times, let all offerings be thank offerings." True, but dear reader, do we not plead for definite prayer?

Why not make our giving definite, with gratitude as its motive? Is not ingratitude the basest of sins? Have you had a great sorrow? Who comforted you? Have you regained lost health? From whence did it come? Has your cruse of oil been low? Who replenished it? Through the Thank Offering box a fitting expression of your gratitude can be made.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." Oh! the joy that the Christian giver experiences! What wonderful returns! "It is more blessed to give than to receive." How glad we should be if, in this time of unrest and greed, the whole world understood this secret.

Are you truly grateful that you have accepted the Prince of Peace and His message of good will? Bring Him an offering in this special crisis, so that His glorious work may go on unhindered.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Obey and you will prosper materially and be blessed spiritually. Heed it not, and God will keep hidden from you, resources which He would otherwise reveal.

Read also Romans 10: 13-16 for a concise and logical missionary sermon, and a cogent reason for giving to missions. Read Luke 6: 38, Psalm 41: 1, 2 Corinthians 9: 7, Isaiah 58: 10, and we conclude that the Bible itself affords the best reasons for giving.

Are you controlled by what you get or by what you give? Do others deprive the child of its childhood, steal its health and crush its talents in order that the idol of gold may be worshipped? Do you put the idol of gold on the Thank Offering box upon your shelf?

Money, I know, is often said to be the smallest and meanest thing that we can give. Yet when we consider that it is a medium through which the Gospel may be preached, relief brought to the poor, release to the captive, money loses its sordidness.

"Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." Hast thou been fed body, soul and spirit? Then through the Thank Offering box let your gratitude become a tangible reality.

"What I gave away I kept;
What I kept, I lost."

The more we give the more we shall have. Strange paradox, indeed! Need we wonder that large earnings not used for Christ and His cause, take wings and fly away. It is proof that God's words are true.

Give much in life's seed-time,
Give love, and give prayers,
And give of your money—
He lives who thus shares.

What's sown shall be reaped,
Your gold may be sown,
Many hearts will be lightened
And so will your own.

The rarest of pearls
Is gratitude sweet.
One leper returned
To do what was meet.

Ye know His commands,
Oh! what will ye give?
Our loved One gave life
And still He doth live.

Will you be like Him?
Will you pay the price?
And for the Thank Offering
Make a great sacrifice?

Boosting



HE public servant and the private benefactor are boosters.

They bring encouragement where they go. They try to find the kind and pleasant thing to say. Yet they do not make themselves ridiculous by an indiscriminate profusion of compliment.

There are always with us the people who love the music of the hammers of destruction.

They tear down ruthlessly, without ever asking what is to go up in place of that which was removed. They are engineers of annihilation merely.

But upon the other sort of folk there rests a blessing—those who constantly build, in faith and prayer, and fidelity to a trust.

It cannot be a great satisfaction to come upon a green place, ruin it and leave a waste of devastation. It cannot make a man happy to rob another of a good name which it took a long time to acquire. But it must be a real pleasure to feel that one has spent a lifetime pushing what deserves to be pushed—forwarding a man or a movement that has the right to win.

Human energy is too precious to mispend. The worthy work abounds—there must be no wastage on creeds or causes that are not meritorious. Before you decide to put your driving power behind any enterprise examine it well and

make sure that it deserves your devotion. Then give yourself to it unreservedly.

Enthusiasm is a precious commodity. The great dynamic agencies and personal factors are full of it. There is no more inspiring sight than a man at work who is devoted to the work and would not for the world be doing anything else. He explains it in a way that shows how much he cares about it.

Fortunate is any manager of large affairs who is surrounded and backed up by men who heartily believe in the idea for which he stands, and second his efforts with a single-minded zeal. In this great era of remolding the whole earth nearer to the intention of its creation these are the men to whom the constructive responsibility is to be intrusted. —*Exchange.*

What We Give

The Protestant Church in 1918 cost each member two cents and seven mills per day for all purposes, local and benevolent. The total contributions for 1918 were \$249,778,835. By doubling the present giving the amount asked in the United Simultaneous Financial Campaign to be paid in 1920 will be greatly oversubscribed.

Mr. Rockefeller Speaks

John D. Rockefeller, Jr., speaking as a business man, said the Interchurch World Movement appealed to him as a business-like effort to obtain efficiency for the great work of the Church.

"Never before was there a survey so thorough, comprehensive and far-reaching," he declared. "The task of the Church is for the first time presented in its entirety. We may expect as a result economy in work, financing and care of funds. A division of the field will correct waste of time and money. The Movement undoubtedly will secure the support of unattached Christians and there will be an increase in power coming from a combination of the best leadership of the country."

Mr. Rockefeller closed with an appeal to ministers present to sink denominational differences and join together with the underlying substance of God's love and Christ's life as their guide.

Pay in Full

the

Apportionment

WHY?

To carry on the Regular Work of the Boards.

Board of Home Missions

Needs It

To pay present Debt and Meet New Needs

Board of Foreign Missions

Needs It

To cover Loss in Exchange in China.

High Cost of Living in Japan. Keep Down Annual Deficit.

The Apportionment

Must be raised in Full in 1921

for the

Forward Movement


does not include it, and without it the present work cannot be continued.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR


"The Lord of life is risen; Sing, Easter heralds sing!"

Will We Fail to Take Fire?

T was at a meeting of the Potomac Presbytery held a few years ago in Washington, D. C., that President Wilson made an address, picturing a vision of China as awakened by the voice of Christ and furnishing a great momentum in the future to the moral forces of the world. He declared that as soon as the unity of China was realized, that country's power would come into the world. "Shall we not see to it that the parts are fructified by the teachings of Christ?" As he discoursed of the vastness of the new Republic, and the importance of the Christian work to be done there, he said, "I wonder if it is possible that the imaginations of Christian people will fail to take fire."

China is being awakened by the voice of Christ, and there is nothing so tremendous as the thought where that awakening will lead China. Are the forces at work there for righteousness in sufficient strength to lead the people into the paths of truth and to keep them in the way of peace? That the Chinese have come to the cross-roads of their national existence is evident from the signs of the times in China. The eighteen provinces are not united in any essential and active unity. This is one of the first and foremost needs of the nation. Until the heart and mind of China will be ruled by the principles of Christianity this unity is not attainable. In China there is today a field for the largest possible investment of life and possessions for Jesus Christ. Will we fail to take fire, and set others on fire with this inviting field ripe for the harvest?

China is Open to America

MERICA should wake up to the very great trade opportunities there are for this country in China. At this present time China wants innumerable articles and we can supply them. Prof. John McGibb, of Pekin University, asks:


"What does China want? Machinery of many kinds, looms, spindles, etc., virtually everything in the textile line; machines for paper making—no end of them—for China has a great capacity for paper making; hardware of every kind and character, motor trucks, road-building machines, boots, shoes, hats, clothes, saws, hatchets—in fact, anything and everything made by civilized man."

Professor McGibb says the German traders have been eliminated in China, the British have closed down, being unable to furnish anything, and as for the rest of the Europeans, they are out of it. In addition, the bitterness of feeling against Japan has spread throughout China and has aroused a spirit almost of nationalism which heretofore has been wholly lacking in the empire. If any feeling of this character is going to last in China, he says, this one will. The whole combination of circumstances serves to present a remarkable opportunity to America.

"The professor paints a very promising picture of China. He says the consuming power of the Chinaman is increasing steadily and the country is on the verge of a great development. Today the Chinaman is getting more wages than ever before and he is saving a fair amount. No foreigner is held in so high esteem as the

American, but, unfortunately, the American has not realized the worth of this feeling in a trade way. Comparatively few Americans have learned the Chinese language or studied the people. Recently there has been something of a change. Some big organizations, like the Standard Oil, have offered bonuses to their representatives to learn Chinese. That is not all. Only Americans should represent American trade. The old practice of letting any one represent the American firm will not do. And the representative not only should be capable, but he should live permanently in China."

Growth of Missions in Korea

 R. WILLIAM POTTER, of Philadelphia, former Minister to Italy, tells of the rapid progress of Christianity in the Far East and pays special tribute to the marvellous work of the missionaries. He says:


"I was in Korea in June and the Japanese Governor General sent me the annual report on reforms and progress in Korea, completed July, 1918.

"According to it there exists in Korea 65 Shinto preaching houses, 49 Buddhist Temples, 209 Buddhist preaching houses and 3164 Christian churches, the last presided over by 6690 Christian ministers.

"When you realize the population of Korea is less than 17,000,000, or about that of Pennsylvania and New York, 3164 Christian churches and 6690 Christian ministers are a vital factor in their civilization and unquestionably had an influence in the late demonstration which was so brutally handled by the Japanese gendarmes and police under the control of the Military Governor of Korea.

"I do not mean that American or other missionaries had any part in this demonstration. From my investigation, they knew nothing about it, but Christian converts in the Far East accept the teaching as Christ taught it, with the absolute faith of little children, and they thus become natural revolutionists against anything that they deem contrary to His teachings.

The Crisis of the World

 HOSE who read the signs of the times aright require no persuasion that a world crisis is upon us. The powers that have been operating for the peace of the world might just as well admit their defeat. All the human agencies have been at work to improve the world. Failure is their reward. From the time of the signing of the Armistice on November 11, 1918, until the defeat of the Treaty of Peace and the League of Nations on March 20, 1920, fond hopes were centered on the leaders in high places, but only to cause doubts and despair.

What shall we say, then, in the presence of these upset expectations? Is there no other help in this hour of need? To whom can we go? To One only, and He alone can save the world from destruction at this critical moment. He speaks to the people now as He did to the people in past ages: "Be still, and know that I am God." The Lord still reigns in the world, and He will bring peace to the nations at the time when men shall turn unto Him with full purpose of new obedience.

The picture is not as dark as some people paint it. There are signs of a new day in the world, when mercy and truth shall kiss each other and the nations of the earth shall acclaim Jesus as their Lord and King. In Russia 175,000,000 people have cast aside the chains that have bound them to the dark ages and are hoping for new lights on old paths. In Central Europe 10,000,000 Magyars in Hungary, 12,000,000 Bohemians and 11,000,000 Jugo-Slavs are living under their new-spun banner of democracy.

More than 400,000,000 Chinese and 60,000,000 Japanese cast the die early for the forces of civilization. Forty million Hindus are ready for something. Many more millions in darkest Africa have subscribed to the principles of the "self-determination of all peoples."

May not we, who are "looking for a new heaven and a new earth wherein dwelleth righteousness," thank God and

take courage that the men of all ages magnify the power of the Cross of Jesus Christ? Here are a few sayings out of many witnesses that should embolden our faith in the present world situation when other men's hearts are failing them for fear: Napoleon, on the lonesome road to St. Helena, said, "The more I study the world the more I am convinced of the inability of force to create anything durable."

Nearly half a century later Yuan Shi Kai, the ablest pagan ruler of the century, attributing the Chinese revolution to Christian missions, answered Napoleon by saying: "The Christian teaching of the fatherhood of God and the brotherhood of man will undermine every despotism on earth. I am not a Christian; I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only Christ can save China."

Woodrow Wilson, spokesman for world democracy, says: "Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of the transformation is to be found all over the world and is

multiplied and repeated as Christianity gains fresh territory in the heathen world. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted."

John R. Mott declares: "It would seem that the clock had struck and that the time had come when the church should gird itself adequately for this momentous hour. It is the time for the supernatural. When all the foundations we thought so solid and so secure are heaving we see they were but shifting sand. The pillars of civilization, to which we have been pointing with pride, are crumbling before our eyes. By an almost infinite process of exclusion Christ has been made more vivid than He has ever been made to any previous generation."

Dr. Charles E. Jefferson asserts: "Science cannot kill war. Commerce, progress, law, education cannot end war. Who will end war? The world has had three historic scourges: famine, pestilence and war. Commerce killed famine. Science killed pestilence. Only religion can kill war, for religion creates the new heart.



PART OF OUR MISSIONARY STAFF AND THEIR CHILDREN AT YOCHOW CITY, CHINA.

Without religion we are without hope in the world. Without God we are lost."

Henry Morgenthau, former ambassador to Turkey, sensing the need of the hour, says: "The moral issues of this era are the gravest in the history of the world. If it turns out that we are morally unprepared as we are physically unprepared, I tremble for the future of the world."

It is evident that there are things which armies and navies cannot accomplish, and that governments cannot establish. These are the building up of the spiritual and moral forces in the world. There is but one institution in the world that has a program, the purpose of which is to bring about these vast changes, and that can announce that program without giving offense, and that is the Church of Jesus Christ. This is perhaps the most critical hour in the history of the Church. Men are threatening to shape up a social and political program for the future without any consideration of the Church, and unless the Church can unitedly face this problem, the Church is lost.

This is also the greatest opportunity of the Church to help reconstruct the whole world on a truly Christian democratic basis. All nations are open to receive the Gospel message around the whole globe. To carry this message is the solemn task of the Boards of Foreign Missions. They need every possible help to render this great service. They cannot possibly do it on the inadequate basis of the supplies in men and means of the past. Here, then, is "a new challenge to the faith, vision and loyalty of Christian men and women, the world's chaotic condition, vitalizing its objective, and setting forth in bold relief the teaching of the lowly Nazarene as the only enduring cure for the world's ills."

China Resists Brewers

Reports are current that American brewers are trying hard to find a market for their liquids in China. This has aroused the indignation of the Chinese, and we are glad that they are awake

to this new peril. Fortunately the press also voices its protests, as may be seen from this brief notice in a Peking paper:

"We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of Western Bacchanalianism. Why do not the Westerners come to teach us better manners than indulging in opium, cigarettes and intoxicants? May we not express the hope that our Government will put a ban on such pernicious activities in China?"

Who Not to Send as Missionaries

The Church should not send men or women to the foreign mission fields who

1. Lack faith in the power of the Gospel.

2. Doubt the inspiration of the Bible.

3. Deny the divinity of Christ.

4. Have not been regenerated.

Important that the Foreign Missions be—

1. Industrious.

4. Polite.

2. Economical.

5. Loyal.

3. Clean.

We Bid You Welcome!

Here is good news for the members of our Church. Dr. William E. Hoy of our China Mission, and Dr. David B. Schneder of our Japan Mission, will be home on brief furloughs. On January 30 the Board of Foreign Missions voted to ask "Hoy and Schneder to be present at the meeting of the General Synod." Since then a letter has been received by the Secretary from Dr. Adams saying that "the cablegram was a direct answer to prayer." Dr. Hoy has been critically ill, and was not sure on February 15 whether he could secure steamer reservations. To my great surprise I received a cablegram from Vancouver, B. C., on March 30: "Splendid voyage; starting Philadelphia tomorrow. Hoy." That means that Dr. Hoy will be in Philadelphia by Easter. Dr. Schneder will sail from Yokohama on April 7, and expects

to be in Philadelphia by April 25. A most cordial welcome will be extended these veteran missionaries of our Church.

New Recruits for Foreign Service

The Board of Foreign Missions has appointed the following new missionaries for Japan and China. Mr. W. Carl Nugent, of the Theological Seminary, Lancaster, Pa.; Miss Anna Katharine Zierdt (nurse), of Wilkes-Barre, Pa.; Miss Ruth F. Snyder, of Heidelberg University, Tiffin, Ohio; Miss I. Grace Walborn, of Wooster College, Wooster, O.; and Mr. George Sherer Noss, of Bowdoin College, Brunswick, Me. With the exception of Miss Walborn and Mr. Noss, these new workers will sail for their fields of labor during the summer.

On to Tokyo—October 1920

The "Monteagle," "Siberia Maru" and "Suwa Maru" are the three ships that have been engaged for the exclusive use of delegates who will attend the Convention of the World's Sunday School Association which meets in Tokyo, Japan, next October. Then there are a goodly number of reservations on at least nine other trans-Pacific steamers. A revised edition of the tour bulletin has just been issued. This was necessary because the dates of the steamer sailings indicated in the "Bulletin No. 1," which was issued by the World's Association, have been changed. The "Monteagle" will take the place of the "Empress of Japan." At least half of the reservations have been taken by those who have applied for credentials and other applications are arriving daily at the office of the World's Association, 216 Metropolitan Tower, New York City. There are still good reservations on each of the twelve ships, but applications should be made soon. Full information will be found in the "Revised Bulletin," which will be sent to anyone upon request. Information concerning the Around the World Tour in connection with the Sunday School Convention will be ready early in March.

Pennsylvania has the largest number of registered delegates. Through the special activity of their State Secretary, William G. Landes, over 100 have asked for credentials from the Keystone State. These have paid their initial deposit of \$25 and will make the second payment of \$50 on April 1. The first Convention sailing will be on the "Fushima Maru," from Seattle, July 30. The last ship to leave will be the "Empress of Russia," from Vancouver, September 23. This boat will reach Yokohama October 4. The Convention will convene on the evening of October 5. Frequent bulletins of information will be issued from the office of the World's Association, and will be sent to all who have applied for a delegate's credentials.

They All Have Made Excuse

For several months, the Secretary has made a special effort to secure two physicians for our hospitals in China, but all the men who were challenged have made excuse. Strange, indeed, that men will respond to the call of the nation, but who feel no impelling call for service in the army of the Lord! Well, it requires a superlative degree of consecration to go as a Foreign Missionary. No wonder that the heathen rage and the people imagine a vain thing.

Loved by the Girls of the School

In a brief letter from Dr. D. B. Schneder of Sendai, Japan, he refers feelingly to the death of Miss Mary Vornholt. "Once more March second is made a day of sadness for our Mission. Last evening at 11.30 Miss Vornholt succumbed to heart paralysis, after the most earnest prayer and a desperate fight had brought her, as we believed, safely on her way to recovery. It is all too sad. She was so bright and promising and consecrated. She was much loved by the girls of the school as well as by all others." March second was the anniversary of the big fire at Sendai that destroyed the North Japan College building.

The "China for Christ" Movement

REV. DANIEL BURGHALTER, D. D.

CEVENTS are unfolding in a marvelous manner in our day, both in the political and economic world, but more especially in the religious world.

From December 16 to 20, 1919, in Shanghai, China, there sat in conference an extraordinary group of men, 103 in number; 45 of these were the outstanding Christian leaders of the Chinese Church, and the rest were representative missionaries in this country. It was nation-wide and interdenominational.

Dr. William E. Hoy, of our Mission at Yochow City, President of the Lakeside Schools, was our delegate, and as it coincided with my movements on my homeward way, I also was permitted to sit with the conference.

It was called under the auspices of "The China Continuation Committee," which in turn was moved to do so at the suggestion of the Interchurch World Movement of North America. In a sense "The China for Christ" Movement is an adaptation to China of the Interchurch World Movement. However, as the outcome of this conference proved, it is a distinct, spontaneous *Chinese* movement and would in all likelihood, have come about sooner or later without the impulse of the Interchurch Movement of America.

Conditions in China, political, social, economic, moral and religious, demand some kind of positive, constructive leadership, and from all appearances this new movement has come

to the Kingdom for such a time as this. Not only did the Chinese delegates and the oldest missionaries constantly sound this note, but even the daily papers, both native and foreign, took up the refrain. Large space was given to reporting the meeting and even editorials were written, notably the one in the *China Press* under the caption, "A Great Missionary Conference."

Its substance was, that the country is in the grasp of vice, brought on by the gross ignorance fostered by the ancient autocratic control of the Manchu Dynasty; that the Republic has not yet had a fair chance. The people are awakening out of their age long sleep; they are just beginning to realize the remarkable potentialities of their country, and of the need of developing its wonderful resources before other Powers step in and take them from her. The Shantung question, if it accomplished nothing else, has aroused the people from the somnambulant and unsatisfactory past. China is about to enter upon her Renaissance. Her people have been stirred as never before. There is a big forward movement. The Chinese are anxious to take a place in the councils of the world. Practically all the Powers of the day appreciate this new national feeling and are anxious that it should run along right lines. Mistakes in the policy to be pursued would be fatal to her best interests. It is, therefore, of paramount importance that the Chinese should be guided aright. The present period for her is pregnant with wonderful opportunities. China has at last a unique chance of proving that she is



COMPLETE STAFF OF NATIVE NURSES, HOY MEMORIAL HOSPITAL, YOCHOW CITY, CHINA.

worthy to rank with the highest and greatest nations of the world.

"It is interesting to find then, that at this most impressive moment the missionaries should gather for the express purpose of formulating a plan of campaign whereby the apparent needs of the people after national development can be adequately met. The missionary body is wise to recognize the movement and spirit animating it. While it is absolutely true that the mission of the Christian Church is to evangelize the people and not to attempt political propaganda, it would be futile for the Church to consider that it has no influence upon the daily actions of the people. It exercises a restraining power where necessary, but it ought not in any way to interfere with the duties of citizenship.

"On the other hand, if its instruction is rightly assimilated, it should be the means of imparting such knowledge as will help to raise the standards of life and in this matter alone the Christian Church in the past has done a glorious work. The Christian doctrine is essentially one of Liberty. Thus at a period in the history of China when she is in a state of transition, it is well that the missionary body should be fully alive to the opportunities and responsibilities which this new spirit in China has brought. The people are groping after light and learning. They are anxious to take pattern from the Western nations. It would never do for their desire to pass unheeded. The ignoring of it would prove fatal to the great cause for which the Missionary Body labors in China.

"We have always desired the welfare of the Chinese people, and we believe they are to play a prominent part in the world's future. That they have been seriously handicapped in the past by ignorance and superstition, they now know, and as we have said, they are on the eve of their great awakening. A wonderful opportunity thus is presented to the Missionary Body, and we are glad to know that it is alive to the situation and at this conference is mapping out plans for a great Forward Campaign. It is the right move at the right time."

Thus far the editorial. I quoted at length because it rightly presents the situation, and takes account of the ferment in which the whole Orient finds itself at present, and recognizes the absolute need of the right kind of moral leadership at this critical moment. There is a growing sense of the need of this in the Chinese themselves, far beyond the bounds of the Christians in their country, and also a faint but a real hope that this needed moral leadership may be found in the Christian Church in China.

The conference mapped out its plans through seven commissions as follows:

I. Spiritual Life; II. Missionary Spirit and Evangelism; III. Systematic Giving; IV. The

Securing of More Adequate and Better Trained Chinese Leadership; V. Social and Moral Welfare; VI. Publicity, and VII. Organization.

There are about 6,000 Protestant missionaries in China; about 23,000 native workers in 6,000 different "centers" of work connected with about 700 "Missions." The total Christian constituency is about 700,000. The lines are laid. The foundations are built. The nation is receptive, yea, even anxiously groping for light and leadership. Who can tell but that this movement is God's answer to the need of this hour? The name of this movement in Chinese is written in six characters and literally means, "*The Movement of China Homeward to Rest in Her Lord!*" God speed the day!

Just before I left Shanghai for home, I asked Dr. Cheng, the Chinese General Secretary, whether he had anything he would like to say to the Church in America. After a few moments of meditation he very deliberately with deep emotion said: "Tell them of the Yunnan Missionary Society, and ask them to pray for the Chinese Christians, that they may be filled with the Holy Spirit, and that they may out of their own sense of responsibility and the power which God can give them, bring China to Christ. It is the only hope of our country."

In order that the reader may understand a little better what this request of Dr. Cheng implies, I ought to add a few paragraphs about the "Yunnan Missionary Society." It was born in "Lily Valley" at the summer resort in Kuling, August, 1918, at a conference of Chinese Christians. The organization, the support and the staff of missionaries are entirely native, and interdenominational. In March, 1919, a party of three men and three women, led by Rev. Ding Li Mei, of "Student Volunteer" fame, and who has a daily prayer list of thousands of Christians, East and West, went into the far southwest, mountainous and somewhat neglected Province of Yunnan. This party worked in groups and separately according to conditions. I will not be able to follow each one, but will give only a few extracts from "The Gospel Bell" on the itinerary of the leader, Rev. Ding.

"He started off last March for a trip of five or six months. We were incredulous, but here it is October and we have not yet heard of his return. He spurned the luxury of a mountain chair and went horseback. The horse sometimes threw him over its head into a wet rice field. He always came up out of the mud and slush with a smiling face and never a word of complaint. The oldest seasoned Christian workers could not leave him behind. He would sometimes fall behind, but after a few hours, wet to the skin, weary and bedraggled, but smiling as usual, he would

come up. 'This is the Lord's work; I couldn't stay behind,' he would explain, and was ready then and there to hold a service if it seemed advisable. One missionary reports, 'I find it next to impossible on these wearing country trips to read my Bible and pray with regularity. But Pastor Ding has put me to shame, for no matter how tired he is, or how little sleep he gets, he never fails to keep the "Morning Watch." We have learned what stuff that man is made of and we are agreed that he is all that we have heard of him and even more. We believe that his prayers and observations will be used to hasten the coming of Christ's Kingdom in Yunnan.'

The women of the party did seventeen days of this kind of itinerary in the interior, and then settled down to more intensive work in the capital city of the province. They have started schools for women and children with such striking success that after a few months an old missionary reported on their work in these words: "*These Chinese missionaries are getting hold of a different class of people*

from those among whom we work. They already have access to seventy of the better class homes—homes that for the most part have been closed to us, although we have been working in the city more than thirty years."

Dr. Cheng himself will soon visit this capital city of Yunnan and then plans will be made for the opening of permanent work and sending permanent missionaries. It is this society for which Dr. Cheng asks us at home to pray, and it is this work which has become already the inspiration of the Chinese Church.

What will it become when a national interdenominational well-organized and supported society will have been created on the lines laid down by the great "China for Christ" Movement? "God is working His purposes out as year succeeds to year, God is working His purposes out and the time is drawing near; nearer and nearer comes the time; the time that shall surely be when the knowledge of God shall cover the earth as the waters cover the sea."

Our Fortieth Anniversary Special Evangelistic Campaign

BY DR. WILLIAM G. SEIPLE.

ON May 31st and June 1st of last year, our Mission celebrated the fortieth anniversary of the arrival of its first missionary, the Rev. Ambrose D. Gring, D. D., on June 1, 1879. At last accounts, Mr. Gring was still alive and residing at Cambridge, Massachusetts.

Last fall the Tohoku Local Evangelistic Committee, which meets every month in Sendai and has charge of the detailed administration of all the evangelistic work done by our Mission in the six prefectures of the Tohoku, and therefore within the bounds of Miyagi Classis of the Church of Christ in Japan, decided to have a special evangelistic campaign in commemoration of this fortieth anniversary. The Rev. Paul F. Schaffner and our associate missionary, the Rev. Willis G. Hoekje, drew up a comprehensive plan for a simultaneous evangelistic campaign. This plan was adopted with but slight modifications. Nine itinerating bands of two each, one missionary and one Japanese worker, were formed, the entire northern evangelistic field was divided into nine districts, and one band sent to each district. These bands, or teams, and

the districts were as follows: Aomori-Iwate, Messrs. Kawamorita and Zaugg; Iwate, Messrs. Noss and Nakamura; North Miyagi-Akita, Messrs. Jo and Schaffner; Shonai, Messrs. Taguchi and Seiple; Yamagata, Messrs. Owa and Miller; Seashore Line, Messrs. Miura and Ankeney; Main Line A, Messrs. Tan and Hoekje; Main Line B, Mess. Ogasawara, Ito, Moore, Schneder and Faust, and Aizu, Messrs. Tsuchida and Guinther. In the case of the district designated as Main Line B, Professor Kakichi Ito, of North Japan College, and Dr. Faust did not tour, but spoke at Kita Yobancho (North Fourth Street) Church, Sendai. Drs. Moore and Schneder took turns in touring with Mr. Ogasawara the district allotted to them. The entire campaign lasted not more than a week, from October 22nd to October 26th or 27th. The slogan of the campaign was, "The Whole Tohoku for Christ." One of our theological students, Mr. M. Sasahara, prepared the design for a poster in colors, giving the slogan and purpose of the campaign and also a map of all six prefectures of the Tohoku. The fifty-two

places where meetings were held were indicated on this map. Six hundred copies of this poster were printed and distributed to each place a few weeks before the opening of the campaign, as were also Japanese programs giving a complete itinerary of the campaign.

The day before the opening of the campaign, all the Japanese speakers in the campaign came to Sendai from their various stations. That evening, in the chapel of the Higher Department of North Japan College, a special consecratory service for all the speakers in the campaign was held. A large map of the Tohoku, drawn by the same young man who designed the poster, was fastened to the wall behind the platform. The audience was small, under one hundred, and consisted almost entirely of the speakers in the special evangelistic campaign, teachers and theological students of North Japan College, students of the Bible Training Course of our Girls' School, and the city pastors of our denomination. The persons taking part in

the campaign were seated together by teams. At the close of the meeting, each team stood up and announced the time when they would leave on the morrow and the direction in which they were going.

At least 3,635 persons attended the fifty-six meetings held in the fifty-two places. The average attendance at each meeting was about sixty-five. The entire expenses, which, however, did not include the missionaries' travel and hotel bills, though these were practically the same as those of their Japanese associates, nor the contributions in cash or its equivalent from Japanese sources, were a little less than \$190.00. Twelve places contributed in all \$28.10 toward the expenses, and twelve other places provided either free entertainment or lunch for the speakers. Each team, as it returned to Sendai from its tour, was very enthusiastic about the meetings in its own district. If the speakers succeeded in giving as much inspiration as they received, truly this cam-



MIDDLE SCHOOL STUDENTS, NORTH JAPAN COLLEGE, SENDAI, BAPTIZED DECEMBER 20, 1919.

paign was indeed a success, if only in the seed-sowing it accomplished.

We shall try to give here a symposium of the impressions of as many as possible of those who took part in this special evangelistic campaign.

THE REV. ELMER H. ZAUGG, PH. D.,
NORTH JAPAN COLLEGE.

This was the most enjoyable evangelistic trip I ever made. Of course, sitting on the floor will always be painful to me. My legs were not trained for that kind of life. But from the standpoint of evangelism, I enjoyed the trip immensely.

In the first place, I believe in the idea of workers at the present difficult and discouraging stage of evangelistic work in Japan going two by two. This was a feature of this trip that appealed to me and added much to the interest and success of the trip.

Then I was greatly pleased with the way in which we were received at all the places visited. The pastors and believers could not do too much for us. While we did not have exceptionally large audiences, those who came to the meetings were very attentive and appreciative, even the children paying close attention to what was said. My Japanese colleague was generally entertained by the pastors. At one place I was entertained in the home of a doctor who is an earnest Christian worker. All along the line we were recipients of gifts, which we interpreted as signs of welcome.

Perhaps the thing that brought me the greatest satisfaction was the opportunity this trip afforded me of coming into closer touch with the people of our churches. We cannot have too much of this friendly intercourse between the missionary and the native believers. It was also a pleasant experience for me to meet again some of my former students who are now pastors. Students in Japan no less than students in America remember their former teachers, and try to show in various ways their appreciation of the instruction they received from them.

One of the surprises of the trip was the great interest in music which was

manifest everywhere. While the banjo may not be regarded as a sacred instrument, it was everywhere listened to with interest, and I believe that the door of many a heart was opened just a little wider by its influence. But at all the places visited the people seemed anxious to learn music, and I have about come to the conclusion that the hymn book is about as effective an evangelizing agency as we can find in this country. I wish I could go on such trips oftener.

THE REV. PAUL F. SCHAFFNER, LATELY OF
SENDAI, NOW OF WAKAMATSU, AIZU.

I was more impressed with the possibilities of a "simultaneous evangelistic campaign throughout the Tohoku" in the coming years than with the actual results of the fortieth anniversary campaign held this year (1919). Of necessity, this first campaign was largely an experiment, a new test of our faith. As such, the future possibilities of such a campaign as revealed during the recent days are the more clearly with me today, while the impressions of the meetings at a particular place are only retained in a notebook.

(1) I should like to see the campaign in the future planned for and directed wholly to the group of Christians and seekers in a place. Make it a campaign stressing church efficiency, Bible study, intercession, personal work, finances, etc. every group of Christians should understand as thoroughly as possible our financial system and be shown their part in it.

(2) I was astonished at the increased cost of travel, how much money is actually used for food, lodging, and travel compared with the money invested in the real work. How often do we spend five or ten *yen* (\$2.50 or \$5.00) to visit a place and then feel afterwards that the overhead charges almost swamped whatever good we have tried to do! Either the local Christians must be asked to share in these expenses or something must be done to make the traveling expenses cheaper. I think the day when the evangelistic missionary can travel second class is drawing to an end. The initial expense of providing *futons* (Japanese bedding) for the

traveling missionary at regular stations and wherever possible might be great, but would soon be repaid in fewer hotel bills.

(3) At the beginning of the last campaign, several groups, three I am sure of, traveled on the same train for several hours. If that should happen again, would it be over-zealous to plan a meeting for the occupants of the train, that is, secure permission from the railway authorities beforehand, have suitable tracts, possibly some music, and, of course, a brief talk in each car.

THE REV. WM. G. SEIPLE, PH. D., NORTH
JAPAN COLLEGE, SENDAI.

It was a real pleasure to have as my traveling companion the Rev. Taisuke Taguchi, one of my former students, and to end our part of the special evangelistic campaign at Tsuruoka with Mr. Koji Akiho, Mr. Taguchi's classmate. The meetings everywhere were generally well attended. At Matsuyama I was impressed with the efficiency and consecration of the Bible woman, Miss Fumi Hayashi, who, in the absence of a regular worker, was doing fine work. (She has since then become Miss Brick's helper and a teacher in the Bible Training Course of the Miyagi Girls' School.) The service at Shinjo was held at the preaching-place, a fine new house, where the worker, Mr. Hajime Saito, also one of my former students, and his mother live. The congregation here is largely made up of young men in the employ of the Railway Bureau. On our return journey from Yuza to Sakata, as Mr. Taguchi, Miss Toshi Takaku, the Bible woman, and I were walking along the road from Yuza to Mutsushinden, we could not help stopping at times to admire the beauty of snow-capped Mount Chokai, the Mount Fuji of the Tohoku. Then I thought of the late Rev. H. H. Cook, who, as "the Apostle of Ryou," gave his life for the evangelization of that region. On my arrival at home, I found inside of my roll-top desk, among a number of old letters and postal cards, a card from him. It had a view of the cherry blossoms in front of the Kountei, a building in the

park at Asamai. The card was written from Kakunodate in Akita Prefecture on May 22, 1915, and on it Mr. Cook said: "Tonight I shall pass the 15,000 mark as the number of people to whom I have spoken since the 28th of February." The weather at Sakata on Saturday, October 25th, was almost perfect, and the view of the Sea of Japan and the Mogami River from an eminence in the public park was inspiring. The largest attendance at any of the meetings was at the service at Sakata on Saturday night, when one hundred or more were present. It was a pleasure and privilege to take part in this evangelistic campaign, and I hope I may be able to take part in the fiftieth anniversary campaign ten years hence."

THE REV. HENRY K. MILLER, TOKYO.

Mr. Owa and I visited Yonezawa, Takahata, Tateoka, Yamagata and Kamino-yama. At Yonezawa we were greatly impressed with the great physical improvement of the city since its two great fires. With its broad, regularly laid out streets, Yonezawa is destined to be one of the finest and most prosperous cities in Tohoku. Even now there is a general air of business prosperity about the place. Another impressive fact is that of our church's splendid location. It would be hard to find a better one, and, after a suitable plant has been secured, faithful and wise work will surely be rewarded abundantly. The Mission's fortieth anniversary evangelistic meeting was held in the spacious parsonage. Between fifty and sixty persons were present and listened attentively to the messages the visiting brethren brought.

Takahata, though a county seat, appears to be one of those towns that contribute to the growth of other places in population rather than draw people to themselves. The evangelist feels rather discouraged, and, indeed, it would be better for him to live at Miyauchi, a railroad town. We had a small audience, scarcely a baker's dozen, but those who did attend seemed to be interested.

At Tateoka a 1919 graduate of North Japan College, Theological Department,

is located, doing uphill work. He seems to be good at teaching the young. The evangelistic meeting here began with a service for children, a goodly number of whom remained for the principal service. Besides those who came inside the preaching-place, a good many people stood outside listening quietly.

The congregation at Yamagata contains some excellent material, and the foundations have been laid for a vigorous church in the future. A fair-sized audience turned out on Saturday night for the evangelistic service, though the audience did not quite come up to expectations. Close attention was given the speakers' words. One of the visiting brethren spoke to the Sunday School children on Sunday morning, and the other preached at the regular church service.

At Kaminoyama a children's service was held by way of preliminary to the evangelistic meeting. A considerable number of the older children remained for the adults' meeting. Nothing out of the ordinary occurred here.

In accordance with the action of the Tohoku Evangelistic Committee, our team had conferences with the officers of several churches, with a view to the assumption by the congregations of a larger proportion of current expenses. Yonezawa and Yamagata responded favorably, but Kaminoyama did not.

THE REV. ALFRED ANKENY, AOMORI.

As my partner said, it was a "joyous trip." We had traveled together before on preaching tours and were glad to be together again. Six of the seven places we visited were new to us and we were interested all of the time in meeting new audiences and getting acquainted with pastors whom we previously hardly knew at sight.

At our second place several people remained after the meeting and held a prayer service mainly of thanksgiving. There was no tea and cakes for bait, either. At another place about forty remained for a lecture-meeting after the regular meeting. Most of them were farmers from the surrounding neighbor-

hood. My partner held forth on the subject of rice-growing, as it is being emphasized in his home town, and distributed a little literature on the subject. He also gave them a short talk on astronomy. At two other places social and prayer meetings were held after the regular service.

Our audiences averaged about eighty (five places averaging over one hundred), mostly adults or students of high school age. Two-thirds to three-fourths of the people were men.

Impressions: (1) A little advertising and special effort produce a crowd. (2) Both pastors and people seemed grateful for services, and many words of appreciation of the efforts of the missionaries were spoken both in prayers and in the social meetings. (3) My partner and I now have definite knowledge of and acquaintance with a part of the Tohoku, formerly unfamiliar to us. (4) We both enjoyed the whole affair, but are not satisfied to "let it go at that." It was only a starter, an eye-opener. More careful preparation and advertising for a more extensive and intensive campaign of the same general kind would be worth while annually.

THE REV. WILLIS G. HOEKJE, MORIOKA.

It was a great privilege to participate, to attend the consecration service, and to have as team-mate one who preached Christ, as his subjects indicate: "Christ the Reconstructor;" "Christ Our Leader;" "Christ in the Gospels;" "The Christ of Faith;" "The Living Christ," and "Christ Crucified."

The meetings were everywhere welcomed by evangelists and Christians and appreciative audiences. One felt that a similar welcome would be accorded a similar campaign another year. These meetings faced the future. The motto, "All Tohoku for Christ," appealed and inspired. Probably no other Mission in Japan has a field geographically so well adapted for such a simultaneous campaign.

In a second Tohoku-wide evangelistic campaign, efforts should be made for a wider participation on the part of the Christian community. Much of the suc-

cess of such a campaign will depend on the assurance of a large band "by the stuff," contributing constant interest and prayer and personal work. Not only at the consecration service, but everywhere throughout the campaign, the bands-of-two would be strengthened by knowing that all the Christians are praying and working with them.

A more thorough cultivation of the community of Christians, inquirers and adherents might well be aimed at in arranging the schedule. Provision for calling upon the believers, and perhaps for special meetings with women, who frequently cannot attend in the evening, and for children, whose presence may not contribute to the success of the regular service, could be made if more time were available.

THE REV. JAIKUS P. MOORE, D. D., SENDAI.

When it was first proposed to hold such a service, according to which, during a period of six days, all the principal places in our North Japan field, to the number of fifty-nine, were to be visited, and special evangelistic services held, I was somewhat in doubt whether it would turn out to be either practical or profitable; that perhaps there was more of sentiment in it than real profit.

But as one of the nine bands started out, two by two, after a most earnest consecration meeting held in the chapel of our Théological building, from my own experience as well as that of others, I am convinced that this was one of the most profitable and successful efforts that we ever put forth. Our particular band, in distinction from others, was composed of three persons, instead of two; besides Dr. Schneder and myself, we were accompanied by Mr. Ogasawara, one of our wide-awake and most earnest young evangelists.

The number of places set down for us to visit was seven; one of these was a new one where Christian work, hitherto, had never been done—Obama, a town of some five thousand people in the prefecture of Fukushima. While the meetings held in all the other places were, in

point of attendance and interest manifested, a success, at Obama all expectations were exceeded. Some of the people, it was said, had never seen a foreigner, and perhaps few, if any, had ever heard the voice of one in public address, and so his presence was an attractive feature. Besides, no public Christian meeting had ever been held in the town, and this, too, added to the interest.

The meeting was held in the lower part of the hotel in the place, in two rooms opening up on the street. It was announced to open at seven o'clock in the evening, but, already at six, children and a few of the elders appeared on the scene, and before the hour of opening the rooms were filled. A meeting, consisting of singing, was held for the children first; these were then dismissed, all but a small number of the oldest ones, and their places taken by the older ones. Then a meeting lasting two hours was held and addressed by three of us. The number of hearers in the rooms and those standing on the outside was from two hundred and fifty to three hundred.

Tracts were distributed and cards handed around at the close of the meeting; the latter were intended for names and addresses to be written on, on the part of those who wished to become *kyudoshu* (seekers). When these were collected and examined it was found that thirty-two had been signed; the signers thereby promised to study Christianity with the view of becoming converts. One of our pleasant surprises was that at several of the places where not much had been expected, the meetings, in point of attendance and interest, were unusually good. The writer hopes that not forty years from now, but in the next few years, similar meetings may be held and the same happy experience enjoyed.

Thoughts to Encourage the Faithful

OR. HUME, a Missionary in India over 50 years, says, "Oh, it is a great thing to be a Missionary! It makes you glad, humble and grateful. The Kingdom is nearer than figures tell."

He believes that the Lord Jesus is the great moral dynamic to save the world. We are not to be of one mind so much as of one spirit.

Three axioms in missionary training were recently given by a Missionary in China of the last century: 1, Thorough; 2, Adapted; 3, Christian.

Japan has never been so open for the Truth as today.

Missions drives us to Christ and Christ leads us into ministry.

The over-worked physician in an under-worked hospital cannot speak to the patients of the salvation of their souls.

We shall not make a mistake if we cut away from what the world calls great.

The greatest work of the world will have been won by those unknown to the world.

Man only finds life as he quits living in his own energy.

There is nothing that can stand against two men if they are united in truth.

Plan not to build on anything we have had, but plan to build on the obvious plan of God.

If you establish a Christian literature in India, in twenty years you will set in motion a force that will do more than anything else to build up the Kingdom of God.

Of the 5200 missionaries in India only five devote all their time to Christian literature.

Where the flame burns bright on the altar of religion in a community, there will be law and respect for order.

The peril that the Church faces in the coming ages is not persecution, but ease

and inactivity in well doing. Skyscrapers and wireless are not a proof of Christian progress.

To help a man find God's place instead of leading him to a Board is a great problem.

The strength of the work of God abroad depends upon the efficiency of the force on the field.

When you paralyze faith you cut the nerve of effort.

Prayer is the highest form of co-operative action that God asks on the part of man in the work of redeeming love.

No man can tell the story of Christ unless he knows that he is born into the Kingdom of God.

It is the first thing we seek that determines the quest of the soul.

The greatest danger of the Theological Seminary is to become insular. The world outlook and the catholic spirit are necessary.

We cannot pull apart without ditching the train. Let us go forward with unshakable purpose to do our part superlatively.

The wealthy people in this country have never yet gotten into their consciousness the giving of big gifts to Foreign Missions.

Missions on a world scale is the greatest challenge to service, stewardship and sacrifice.

We cannot expect that God would place such an opportunity before the Church without giving it the will and ability to accomplish it.

You have to be more than born in America to be an American. You must be born again.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

"Lift up your hearts, lift up your voice, Rejoice, again I say, rejoice!"

Editorial Comment

The OUTLOOK OF MISSIONS extends congratulations to the women who have been instrumental in bringing about the organization of the Woman's Missionary Society of the Synod of the Northwest. Without doubt, this is the most outstanding event of the triennium. The delegates to the approaching Triennial Meeting may count on a very hearty welcome.

May the new Synod take root and spread like a green bay tree over the 2,000,000 square miles of its territory!

* * *

In connection with the interesting letter from Miss Catharine B. Piper, we should like to suggest that reference be made to "A Fine Tribute to Miss Piper" in the November 1918 OUTLOOK OF MISSIONS. The Woman's Missionary Society of Pittsburgh Synod are to be commended for their solicitude for the comfort of Miss Piper. They not only provided the home, but the fireless cooker, vacuum cleaner, etc.

We regret that Miss Piper's entire letter could not be published this month. The letter is four and one-half yards in length and contains over 4,000 words. In it she gives an intimate picture of her life in her new home.

* * *

The new health creed emphasizes fresh air, sunshine, rest and contentment of mind rather than drugs to cure and drugs to dope. The creed suggests methods to accomplish this end, among which is Occupational Therapy. Within the year schools for training in Occupational Therapy have been endorsed by the governors of five states.

Many years before this aid to health became generally recognized Occupational Therapy was organized and de-

veloped in Dr. Trudeau's Sanatorium in the Adirondack Mountains. The story is told in "Pioneering in Health Giving," in this issue.

Where Is My Duty?

Miss Elizabeth J. Miller, nurse in China, who is home on furlough, writes from the White Bible School, New York City. She says the other morning I was thinking of Duty, and the following lines came to my mind. I pass them on to you:

Where is my duty? Where is my duty?
Towns with foreigners are teeming;
Countries,—neglected millions needing,—
The Master's own, O! hear their plead-

ing;
The word of Life delay not in giving.
There is your duty W. M. S.
There is your duty W. M. S.

What is my duty? What is my duty?
Put on the whole armor, be prepared
for the fray.

To the uttermost parts, go! shed the
bright ray,

Stand behind with your prayers, they
lighten the way,

His "Lo I am with you" gives strength
for the day.

This is your duty W. M. S.

This is your duty W. M. S.

Notice

All delegates, officers, Life Members and others having business at the convention of the W. M. S. General Synod which will meet in St. Mark's Reformed Church, Greenwich and Weiser streets, Reading, Pa., May 18-21, will please notify Miss Katherine Laux, Reading Hospital, Reading, Pa., by April 22, so that entertainment can be provided for them, if same is wanted.

A Service Song

TUNE—WEBB.

For health, for peace, for plenty,
 For country, home and friends,
 We render thanks unceasing
 For all His goodness sends.
 May we, with warm hearts burning,
 Strive in this glorious day,
 By gifts we bring the Master
 This debt of love to pay.

What service may we render?
 What offering shall we bring?
 To render grateful tribute
 To Christ, our Lord and King?
 Each one, though high or lowly,
 With talents great or small,
 May serve as she is able,
 For there is work for all.

Not all may cross the ocean
 But all can serve Him here;
 Though all may not be leaders,
 To some the call rings clear.
 But room for faithful followers
 Of these a mighty band
 Who work for Him with gladness,
 With willing heart and hand.

Then "Forward be our watch-word,"
 From hindrances set free;
 Until at last we gather
 Where all His glory see—
 Where we will hear the welcome
 When Life's long race is run,
 "Well done, thou faithful servant,"
 When we the crown have won.

We are indebted to Mrs. C. C. Bost, Hickory, N. C., for the song entitled "A Service Song." We have Mrs. Bost's permission to have copies of this song made for use at the Triennial Convention at Reading. "A Service Song" will become our convention song.—Ed.

Notebook Jottings

We are receiving fine messages from the recently organized W. M. S. of the Synod of the Northwest; for instance,

two young women are taking out Life Memberships, and a third one is thinking seriously of it, in order to attend the General Meeting in Reading. To be willing to spend their vacations and a lot of money besides to attend a missionary meeting looks well for a progressive work.

* * *

Miss Jeannette Althouse, of Reading, is chairman of the local Publicity Committee for the Triennial Meeting of the W. M. S. G. S.

* * *

Thirty of the forty children in the Winnebago Indian Mission School, Black River Falls, Wisconsin, had the "flu" during the epidemic. None of the cases proved fatal, although many were seriously sick.

* * *

Two hundred and eighty-seven delegates were present at the Interchurch State Convention for Women at Harrisburg, Pa. These represented seventeen denominations. Each Synod in the Reformed Church was entitled to twelve delegates. Pittsburgh Synod was 100% strong.

* * *

The following women are members on the Executive Committee for the Summer Missionary Conferences.

Tiffin, Ohio, Mrs. B. F. Andrews, Akron, and Miss Mary Ihle, Bellevue, Ohio.

Frederick, Md., Mrs. I. W. Hendricks, Chambersburg, and Miss Ruth Dutrow, Frederick, Md.

Ridgeview, Pa., Mrs. H. D. Hershey, Irwin, Pa.

Collegeville, Pa., Miss Alice M. Knaus, Nazareth, Pa., and Miss Anna Kenderdine, Reading, Pa.

Lancaster, Pa., Mrs. Elsie M. Livinood, Womelsdorf, Pa., Miss Mame Schoedler, and Miss Miriam Woodring, Allentown, Pa.

Newton, N. C., Mrs. C. C. Bost, Hickory, N. C.

A Piano for Mrs. Noss

Mrs. Christopher Noss, of Japan, will have a birthday surprise this month. A beautiful piano will be taken into the Noss home in Wakamatsu, Japan, with congratulations and best wishes from many of Mrs. Noss' American acquaintances and friends. Mrs. Henry I. Stahr, of Bethlehem, Pa., planned the surprise.

We recall Mrs. Noss' preface to a very acceptable talk to the women of Eastern Synod at Lancaster several years ago. She said, "I am so busy being just Mrs. Noss." We have forgotten many of the other things she said, but the picture she gave of herself in her home we will not forget.

The piano in that Wakamatsu home means evenings of song and home cheer to the little ones, as well as to the mother who is putting her life into the lives of her children and the Japanese children about her home.

Program Suggestions for the June Meeting of the Woman's Missionary Society

THE SEASON OF PRAYER

The subject of the devotional service, "Hope, the Light of the World." Luke 7:11-20. Psa. 42 9-11.

The Scriptural Command: "Cleanse lepers," "Hope thou in God.


Textbook: A Crusade of Compassion for the Healing of the Nations. Chapter V—Korea, The Philippine Islands and Japan.

Chapter IV is so inclusive that it will not be expedient for a society to attempt to study the three countries with the work of Medical Missions in each country in one afternoon. We suggest the study of the country which seems to the local society the most important, or to take as the key sentence of the entire chapter "Leprosy is common in every town east of the Suez Canal," page 149, and build program on "A Study of Work for lepers."

The hand-book "How to Use" gives

valuable information for such a program. In addition we suggest the following: "Ridding the World of Leprosy," by Mrs. W. H. Danner, October, 1919, *Missionary Review of the World*. "She Really Lived Among the Lepers," January 1920 *World Outlook*. "Where Can He Go?" This is the story of a United States leper soldier. "The Chinese-American Leper Mock-Sen" (Mock-Sen was baptized by a minister of our denomination). "Ridding the World of Leprosy," price 15c. Secure the pamphlets from the Mission to the Lepers, 156 Fifth Avenue, New York.

Is There A Cure For Leprosy?

S there no cure for leprosy? Probably there is not, but we think there is a good chance of finding a cure. More than one hundred years ago people began to take Chaulmoogra Oil (an indirect product of a tropical tree growing wild in India and Burma) for leprosy. It helped in some cases. The word is hard to pronounce, but the medicine is a lot harder to take. Patients who have taken it a few times decide they would be as content to have leprosy as to get rid of it by taking Chaulmoogra Oil. Dr. Victor G. Heiser made up his mind, that if Chaulmoogra Oil was a foe to the leper germ, he would try to find some way to get it into the system without nauseating the patient. He began to experiment and has successfully used a formula for giving this remedy hypodermically. This formula has been passed on to Japan, China and India. In the Louisiana leper colony twenty lepers have been discharged as cured. In other colonies a number of "negative patients" are "on parole."

There are two State Hospitals for lepers in the United States, one in Louisiana with 110 inmates and one in Massachusetts with 13 inmates. California has a ward of a local hospital devoted to lepers. The total number of leper asylums in the world is 96.

Fleming H. Revell is the treasurer for

the Mission to Lepers, 156 Fifth Avenue, New York.

A suggested topic for a debate to close the afternoon study:

Resolved: That a community is justified when it objects to the establishment of a leprosarium in its vicinity.

Facts from "Ridding the World of Leprosy"

The aggregate earning capacity lost by the two million or more lepers in the world today, and the cost of their maintenance and care as public charges, are a deliberate waste, inasmuch as the disease can be stamped out within a reasonable length of time, *thus preventing the continuance of this waste and menace indefinitely.*

One of the hard things about our present situation is the difficulty we have in finding a suitable location for a leprosarium for the care of lepers in our land. Although the money, \$250,000 has been available by government appropriation for more than three years, no location has yet been found. Every time we find one that looks good, the neighbors in the community make a big row about it, so we are up in the air, and do not know where to turn.

In other words, is it American and is it Christian to go on treating the leper as he has been treated through all these centuries because of ignorance and fear?

On the far western edge of the Philippine Archipelago is Culion Island, where eleven years ago "Uncle Sam's Leper Colony" was founded. Dr. Victor G. Heiser, for twelve years in charge of Public Health in the Philippines, personally superintended the transfer of more than 9000 lepers to Culion.

Has Broken All Records

(To be used in connection with the program on Siam)



It is a curious fact that while women of the lower classes in Siam have always enjoyed the greatest freedom, participating and competing with men in the business and pleasures of life,

the ladies of the royal household have been kept in the background, appearing at only the most private social gatherings and never at public or official functions. As all former sovereigns had in their harems the cream of the aristocracy of the country, and, as they inevitably felt a hesitant chivalry about exhibiting their "wives" in public, they barred all women of rank from sight. The sovereign is expected to have in his harem a member of every influential family in the country, for it is considered that in no other way could he be in such close touch with the people of his kingdom. Polygamy has, therefore, been considered an obligation of royalty. But curiously enough, the present reigning monarch is a bachelor, the first and only bachelor who has sat upon the throne of his fathers in twenty-five hundred years. And thereby hangs a tale, for marriage by a Siamese sovereign has meant not the simple taking of one wife, or a dozen, or even a mere hundred, but the wholesale adoption of a thousand or more. The young king's father and his father's father, and each of the long line of kings preceding them had many wives. His father had between seven and eight thousand. And, when the young crown prince returned from his long stay in Europe—he had passed a third of his life there—he was told by his royal father that there had been selected for him a number of court beauties from which he could take his choice of a hundred or two for his harem. But the prince would have nothing to do with this wholesale acquisition of a husband's holdings. "When I marry," he declared to his astonished father, "it will be to one wife and to no more, and she shall be the one queen of my heart and the one queen of my realm."—From "The Land of the White Elephant," by Frederick Dean, in Asia Magazine.

A Delayed Message

We have said very little about the booklet "Christianity and Health." The edition was not large, and we believed would scarcely fill early orders. Suppos

you have thought little about it, because so little was said. There are still quite a number on hand, so we will say something about them. In these days when all the world is thinking in terms of human usefulness, it is our business to know where to turn for strength. "Christianity and Health" is a good speedometer for our meditations, many of us find that it indicates but a short distance traveled on the right road.

Price 10c. Reformed Church Building, Fifteenth and Race Streets or 240 S. Washington Street, Tiffin, Ohio.

Pioneering in Health Giving

BY RUTH H. SEEM, SARANAC LAKE, N. Y.

WHEN Dr. Edward F. Trudeau went to the mountains in 1873 because he had tuberculosis he chose the Adirondacks, not that he thought he would be greatly benefited by the climate, but because he thought if he had but a short time to live he might as well have surroundings that appealed to him and be as happy as possible. At that time pulmonary consumption was considered absolutely fatal and he little dreamed that part of his life work would be to help develop and demonstrate a hope that could be honestly held out to patients of recovering from tuberculosis.

As he gradually recovered his health Dr. Trudeau began to take up his profession. He was much impressed with the difficulty of obtaining suitable accommodations for tuberculosis patients of moderate means, and there came to him the idea of building a few small



MISS RUTH H. SEEM,
Teacher of Occupational Therapy.

cottages where patients could be taken at a little less than cost, and where the rest, open air and sanatorium could be tried. He decided to give his own work free, and to ask some of his patients to subscribe to running such an institution. In 1885 the first little cottage of the Adirondack Cottage Sanatorium was completed. It was the pioneer cottage in the development of the sanatorium treatment in America. During the first twelve years of the life of the sanatorium Dr. Trudeau endeavored to prove the usefulness of such institutions by the actual results obtained in treatment of patients. By 1898 the value of sanatorium treatment was becoming generally recognized and institutions were being built all over the country.

Dr. Trudeau died November 15, 1915, forty-two years after he went to the



ADIRONDACK COTTAGE SANATORIUM.

Adirondacks to live, as he thought, but a short time. Tuberculosis robbed him of his dear ones and many friends, and caused him years of helplessness, physical misery, and suffering. But he tells us that the struggle with tuberculosis brought him experiences and left him recollections which he never could have known otherwise. He was a man of warm personality and deep religious faith.

It is a great trial to one who has led a busy, active life, suddenly to have to spend hours at a time sitting in "a cure chair" and do nothing but think. Think of those at home, wonder where the money is to come from to pay their bills and your bills, wondering whether or not you are going to get well, and how soon, and if it is worth-while making the fight, and any number of other things which can worry one at a time like that.

Knowing that peace of mind and contentment are essential in the cure of tuberculosis, the idea of a workshop to keep the hands busy and the thoughts occupied, came to Herbert Scholfield, who himself was making the fight for health in the Adirondacks.

Mr. Scholfield broke down at the age of seventeen. For seven years he was able to do nothing. For five years he taught school and studied, but broke down again. At that time he was asked to go to Trudeau to take a class in botany. He gave two lessons and then had to stop on account of fever. It was then that his workshop thought took form. When he became well enough he was given a building with three rooms, and there the patients worked at book-binding, hand-lettering, illuminating and photography. This was the first workshop for the tuberculous in this country. Five years later a beautiful new building was erected and since then various handicrafts have been tried, such as leatherwork, picture framing, lace-work, raffia and woodwork. The present occupations are reed basketry, photography, jewelry and copper-work, picture-framing and clay-work. About two hundred pa-

tients work at the shop each year, which means several thousand since it was started.

The symbol of the workshop is the phoenix, a bird which every so many years arose from its own ashes and began life anew. Thus the patients, during many happy busy hours in the shop, gain new courage and fresh hope and believe that there is still something worthwhile in life.

Mr. Scholfield from his own experience is able to recognize the various needs of the patients. In the shop there is a room which is especially his—the Tower Room. Its leaded window panes, carved woodwork, iron hinges and latch on the door speak of the work of patients. From the window one sees the mountains, "the hills from whence cometh help." It is to that room that those who assist in the shop go every morning for a prayer that the day may be filled with service and love. It is there that many find courage, help and inspiration from one who understands and is always ready to help.

From the Tower Room has come, in the last year, a book of sonnets written by Mr. Scholfield. They are a result of a need on his part for expression of things—not usually spoken—and of the perception of a deeper need not reached through work. A need that could be touched only through the medium of poetry. The life of the author is filled with the love which means service to others and his thought is beautifully expressed in one of his sonnets:

Into a town Love came in regal state,
 And all did gather in the market place;
 With that expectant throng, I too did wait
 That as he passed I might behold Love's
 grace.
 Then rose discussion as to what was writ
 For motto on the scroll his banner bare:
 Most held naught but, "I Conquer" would be
 fit
 For one whom all mankind did thus adore.
 Soon surged advancing shout of glad acclaim,
 A thousand hands strewed roses in the way.
 Into that host of loyal hearts Love came,
 Like to the glorious sun at break of day.
 And when his banner I might observe,
 I read the motto writ thereon, "I serve."

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat

The new Mission Study textbooks are coming from the press. The "Missionary Message of the Bible," by Helen Barrett Montgomery, and "The Church and the Community," by Ralph E. Diefendorfer will be used for the monthly programs next year, and will be the textbooks for the W. M. S. classes at the summer missionary conferences. Mrs. Montgomery will teach her own book at Northfield. A full survey of the new missionary literature will appear in a later "Chat." Instead of literature this month we take the privilege of telling you about the

State Interchurch Conference

Because of the fine representation of ministers at the State Interchurch Conferences held recently in Columbus, Harrisburg, Baltimore and other centers, and who, no doubt, returned to their congregations a glowing account of the splendid addresses and the large amount of information given, people generally, know something of these State Conferences. It may not be so well known, that in connection with each of these great gatherings, was held a Woman's Conference, in another auditorium in the same city. Most of the speakers at the Pastors' meeting appearing on the platform of the Women's meeting also.

Since the calls for the earlier of these conferences was a hurried one, many women who would otherwise have been present, could not arrange to do so. This being the case, it would be well for the women of our W. M. S. to get all information possible on the working of the Interchurch Movement so that when the county surveys are completed, and the local work planned, we may understand the issue and be ready to cooperate.

The Survey of America, the State Sur-

veys, and the Survey of the Foreign Field, were of absorbing interest to all present at the Woman's Conference held in Harrisburg, and if we had reports from other states, surely the same interest was shown there.

Dr. John Moore presented the Survey of America at the meeting in the last-named city, and spoke of the greatness of the task, taking in as it does Alaska, Hawaii, and the West Indies. *Too great for a divided Church.* We can't hope, he said, to Christianize America, if our religion is not strong enough to project itself into the Orient. He told how the Sunday Schools of our land are enrolling less than half as many of all ages, as the public schools do of children only.

He called New York City "Our greatest mission field and our superior missionary challenge," telling us that there are as many Italians in New York as there are inhabitants in Los Angeles; as many of the different varieties of Austrians in the same city as there are dwellers in Milwaukee; and as many Jews as there are people in Philadelphia.

It was the same speaker who said—"The business of the Church is not to build itself up out of the community, but to build up the community out of the Church."

The Survey of the Foreign Field was presented by Dr. Bible, of China, who termed America the "Power House of the World," having the necessary men, money, etc., to carry on, in the foreign field. He said we should not think of any particular people as being promising or unpromising missionary material, for our work is with all, and God waits on us absolutely, to do the work. He reminded us that one-half the human race are without a knowledge of medicine and surgery. That there are one million blind in China, and homes or hospitals for the relief of only eight hundred, adding that, at present, Brooklyn could supply the medical missionaries for the world, and have some left over. He closed his talk with the following quotation from Dr. King: "The world is weighing the American soul."

The address by Mrs. Samuel Semple was an inspiration on the subject of life service. Consecration and prayer she considered the first need and the basis of all forward movements. She begged that we dedicate our time, our talents, and our possessions. Not only a tithing of money, but also a proportionate giving of our time, then spoke of our being stewards of the manifold grace of God.

The word picture painted by Dr. Sherwood Eddy of things he had seen in his recent journies through the Orient and across Europe appalled his hearers. The thousands upon thousands starving in Russia. Women of that country, of the same class as his hearers, starving while gowned in silks and laces. The orphan children of Armenia. The dreadful deeds of the Young Turks. India's needs. Each picture seemed more crushing than the one before. Then his landing in

America only to find her people living in luxury and spending great sums on themselves seemingly with small thought of the woe on the other side of the world. Interesting things he told us, too, of India's 315,000,000 people, of her 147 languages, and her eight religions. What kind of a government, one wonders, would avail for a people of so many tongues. We can appreciate the difficulties of the British Government in their attempt to give India home rule on the "instalment plan."

The Conference program contained many speakers of prominence, amongst them being Dr. Moss, Dr. Inman, Mrs. Hill and Mrs. Eddy. Each one giving inspiration and information to the assembled women who presented forty-one counties of the State of Pennsylvania.

Pointers from the Publicity Committee for The Twelfth Triennial Meeting Woman's Missionary Society General Synod

St. Mark's Reformed Church, Reading, Pa., Rev. Gustave Poetter, pastor, is the Convention Church. The date is May 18 to 21, 1920. The church is located at Greenwich and Weiser streets. Indications are that this will be the largest convention in the history of the W. M. S. G. S. At the lowest estimate there will be 250 delegates. These delegates will come from Eastern, Potomac, Ohio, Pittsburgh, Central, Southwest, Interior, Northwest and the German Synod of the East. According to action taken at the last triennial meeting, entertainment for the delegates will be on the "Harvard Plan."

TO REACH GREENWICH AND WEISER STREETS.

If you arrive on the Pennsylvania Railroad, your train will come into Reading at the foot of Penn street. Take the trolley at the station and get a transfer

to the Schuylkill avenue line. Continue on Schuylkill avenue to Greenwich st. Walk ½-block to the right to Weiser street.

If you arrive on the Reading Road, either the Main station or the Franklin street station will be convenient to the trolley line. From the Main station take trolley at station and ask for a transfer to the Schuylkill avenue line and follow the directions above.

From Franklin street station, walk one block north to Penn street, take car marked Schuylkill avenue, which will take you to Schuylkill avenue and Greenwich street. Walk ½-block to the right to Weiser street. Arrangements have been made to meet all the delegates, but if for any reason the committees and delegates should miss each other, the church can be easily reached by following the above directions.

The W. M. S. Reading Classis are putting forth every effort to make the Convention a great success. The following chairman have been appointed by Mrs. J. L. Roush, President of Reading Classical Society: Mrs. J. P. Hiester, Mrs. J. H. Moyer, Mrs. R. Ella Hahn, Mrs. Leib, Mrs. Loose, Mrs. James Knoll, Miss Jeannette Althouse, Miss Katherine Laux, Miss Annie Schaeffer, Mrs. Daniel Hinkle, Mrs. Charles High, Mrs. Ida Klopp, Mrs. Isaiah Seibert, Mrs. Howard Schwartz.

The Reformed Churches of Reading and vicinity are completing arrangements for the presentation of a pageant "The Building of the Church," on the evening of May 20. Rev. Carl H. Gramm, pastor of Zion's Reformed Church, Reading, Pa., is the author of the pageant. Miss Emily Strause, organist of St. Paul's Church, will have charge of the music. Miss Martha Homan, of Faith Church, is directing the rehearsals. The pageant will be given in the Rajah Theatre.

Twelfth Triennial Convention of the W. M. S. G. S.

The Woman's Missionary Society of the General Synod will convene in its Twelfth Triennial Convention, St. Mark's Church, Greenwich and Ritter streets, Reading, Pa., May 18-21, 1920. The opening session will be held Tuesday, May 18, at 7.45 P. M. All delegates are requested to arrive at Reading before 5.00 P. M., on Tuesday.

"MEMBERSHIP—Constitution, Article 12.—The members of the Society shall consist of the Cabinet, Trustees, Ex-Presidents of this body, Life Members of the W. M. S. G. S., the President and two delegates from each Classical Society and one Young Women's Missionary Auxiliary delegate from each Classical Society having five or more local Young Women's Missionary Auxiliaries."

CREDENTIALS—All delegates are requested to send properly signed credentials to Miss Helen Bareis, Recording Secretary W. M. S. G. S., Canal Winchester, Ohio. District Synodical Presidents and Classical delegates elected last year should send credentials now. Classical Presidents immediately after the Classical Conventions. Life Members expecting to attend should not fail to send credentials. The Y. W. M. A. delegates are also expected to send credentials.

"CABINET—Constitution, Article II. The Cabinet shall consist of the Executive Board, Secretaries of Departments and Chairmen of Standing Committees. It shall meet at the opening and closing of the Triennial Sessions."

In conformity with the Constitution, the Cabinet will meet in St. Mark's Church, Tuesday, May 18, at 9.30 A. M. Cabinet members please arrange for arrival at Reading, Monday, May 17, or early Tuesday morning.

BOARD REPRESENTATIVES—Wednesday afternoon, May 19, one representative from each General Board will have an opportunity to address the Convention.

MISSIONARIES—Thursday afternoon, May 20, Home and Foreign Missionaries will be presented to the Convention.

Over the signature of the Reading Publicity Committee the announcement for entertainment and registration will be made in these columns.

MRS. W. R. HARRIS, *President*.
MRS. B. B. KRAMMES, *Cor. Sec'y*.

Life Members and Members in Memoriam

MRS. R. ELLA HAHN
425 NORTH FIFTH STREET, READING, PA.

THE last year of the triennium is nearing its close, and the work of the Secretaries of Life Members and Members in Memoriam Department has been most gratifying. In order to prepare for the Department for the Triennial Meeting in May, names sent in after April 1st will not be included in the list for this triennium. Following is a list of Life Members and Members In Memoriam received from September 1, 1919, to February 20, 1920. Those received previous to September 1, 1919, were published in the January **OUTLOOK OF MISSIONS**, with the exception of three names, the first two names on the list of Life Members and the first name on the list of Members In Memoriam.

Previous to February 20, 1920, ninety-seven Life Members and seventy-two Members in Memoriam have been enrolled during the triennium.

LIST OF LIFE MEMBERS.

Mrs. H. E. Myers
Mrs. Charles Burghardt
Mrs. George Deuble
Mrs. W. H. Hower
Mrs. H. H. Casselman
Mrs. W. H. Wotring
Mrs. Mary Fogle
Mrs. J. Lucian Roush
Mrs. Henry Moyer
Mrs. Harriet Stanton
Mrs. Nellie S. Omwake
Mrs. Cornelia S. Snively
Mrs. Emma K. Kiesacker
Miss Arbertine Eckle
Miss Isabella Sheetz
Mrs. Elsie Livingood
Miss Esther Marie Johansmann
(Youngest membership in the W. M. S. G. S., being 3 years old)
Mrs. Elizabeth Frey
Mrs. Henry B. Reagle
Mrs. J. N. Messmore
Mrs. Fred Bucheit
Mrs. T. O. Bechtel
Mrs. Amelia McClintock
Mrs. Elizabeth Schmedt
Mrs. Isaiah B. Seibert

Mrs. Mary Houck
Mrs. C. A. Weiser
Mrs. F. E. Boigegrain
Mrs. G. W. Hassler
Mrs. A. E. Shulenberger
Mrs. C. A. Krout
Miss Sarah Keller
Mrs. John O. Reagle
Mrs. A. P. Walker
Mrs. A. H. Harter
Mrs. Minnie Worman
Mrs. W. U. Helffrich
Miss Anna Maria Arner
Mrs. Mary L. Clever
Mrs. Thomas Seem
Mrs. Edwin W. Lentz
Mrs. W. H. Deuble
Mrs. Iva Sheets
Mrs. Kate Stoner
Mrs. Anna Surbey
Mrs. Lillian Volk

MEMBERS IN MEMORIAM.

Mrs. Nancy Hoke Everhart
Mrs. Wilhemina Frob
Mr. Lewis Keller
Rev. Wm. F. Devert
Miss Eva Moyer
Mrs. Milton B. Lynn
Mrs. M. B. Gibson
Mr. Norman D. Hay
Mrs. Sally Elizabeth Weant Kemp
Mrs. Fredericka Seifried
Mrs. Amanda F. Voigt
Miss Charlotte S. Voigt
Mrs. Rebecca Clopper Brumbaugh
Mrs. Paulina Stiffen
Mrs. Katherina L. McCauley Miller
Mrs. Charlotte J. Spiese
Mrs. Michael Zahner
Mrs. Anna Amacher
Mrs. Hattie M. Forney
Mrs. Ina Teochel
Mrs. Amanda Mantz
Mrs. Mary Pagne Totten
Mrs. C. Sabina Teel

W. M. S. Synod of North West

THE MEMBERS of W. M. S. of Sheboygan and Wilwaukee Classes met for a joint Institute and Rally Saturday and Sunday, February 21st and 22d, at Sheboygan, Wis. Mrs. B. B. Krammes, special Institute speaker led the Round Table discussion and gave the inspirational address. She came at the urgent appeal of Miss Kerschner, who at the eve of her would-be departure from Philadelphia found that the condition of her throat was such that she

could not speak. We are indeed very grateful to Mrs. Krammes for hurrying to fill this appointment. Although we were sorry to be denied the privilege of meeting and hearing Miss Kerschner, we were delighted with the substitute she sent us. Mrs. Krammes needed no introduction, and her splendid services at this occasion served simply to raise her, if that be possible, still higher in our esteem.

The business meetings were devoted almost wholly to the organization of the W. M. S. of Northwest Synod. Although thus far only two classes are organized, a synodical society had become a necessity, in order to strengthen these two, as well as the few local W. M. S. established recently, outside of either of these classes. The work is gaining ground slowly but surely, and we have every reason to expect that many more will join hands with those who are at present so enthusiastically pushing forward.

RUTH NOTT,

*Secretary, Organization in
German Synods.*

Milwaukee, Wis.

Officers of W. M. S. Northwest Synod

President, Miss Ella Klumb, 5401 Washington Blvd., Milwaukee, Wis.; First Vice-president, Mrs. L. D. Benner, 1712 N. 5th Street, Sheboygan, Wis.; Second Vice-president, Mrs. Fred Heidemmann, 1211 Washington Street, Manitowoc, Wis.; Recording Secretary, Miss Erna Strassburger, Plymouth, Wis.; Corresponding Secretary, Miss Clara Graef, Plymouth, Wis.; Treasurer, Mrs. Edgar Luhmann, 1512 N. 9th Street, Sheboygan, Wis.; Statis. Secretary, Miss Mathilde Berg, 732 28th Street, Milwaukee, Wis.; Historian, Mrs. Oscar Wolters, Sheboygan, Wis.; Secretary Lit., Miss Lena Engler, New Glarus, Wis.; Secretary, Life Mem. and Mem. in Memoriam, Mrs. L. P. Back, Sauk City, Wis.; Secretary Th. Off., Mrs. K. Ernst, R. 5, Plymouth, Wis.; Secretary Y. W. M. A., Miss

Martha Muehlmeier, Monticello, Wis.; Secretary, M. B., Miss Lola Beste, 10th and Washington Streets, Manitowoc, Wis.; Secretary Organization, Ruth Nott, 1192—9th Street, Milwaukee, Wis.

A Christian Home on the Japanese Frontier

Kita Arai Nagasaki Mura

Tokyo Fu Ka, Japan

My Dear Mrs. Hershey:

I am now ready to write you a letter which I longed to write ever since I returned to Japan. I wanted to write, stating the fact that I am enjoying the home you good people provided for me. I have been in my home one month and am enjoying it more than I am able to tell you.

My house, chimney and stairway are built, and my well dug, and I am enjoying it all.

The fireless cooker is ideal, well named "Ideal." It is so nice to come home and find a steaming meal. I appreciate this more on Sunday than during the week when I am at home. Last Sunday it was quite cold, and I had a good, long walk, after coming as far as the car could take me. I had roast beef and was hungry and ready for it. I wish all the missionaries might be fortunate enough to have fireless cookers. I need less than one-half of the fuel I would be using had I not the gift—and fuel is money now.

My neighbors all live under thatched roofs and have only ground floors in their kitchens. The chimney seemed quite a piece of extravagance to them, as well as a curiosity. They are anxious for cold weather to see how my stove works. A chimney in a factory for safety seems to them a necessity, but in a home is what they have never experienced.

My house cost \$1360. The well cost \$150. The lot has a good location. The house is on the highest point, on a kind of a water shed from which the land slopes on every side. The drain leading

from the kitchen and well has quite a slope, so there is no stagnant water to harbor mosquitoes. I boil the water, as it is safest to do so.

I never had so many things to be thankful for. The vacuum cleaner is working like a charm. Just the thing for the room in which I have the mats, and where we have our meetings. Flees are quite a pest where straw mats are used, but the sweeper does away with them. I wish I could banish the mosquitoes as easily.

Though inconvenient as the present surroundings are, I must not fail to tell you that I never found housekeeping so easy as I do with the gifts you so kindly provided for me. I cannot thank you enough for my good comfortable home.

I thank you for your support, and for making it possible for me to have the great joy of seeing souls won into the Kingdom.

Yours in His Service,
B. CATHERINE PIPER.

An Appeal to the Medical Women of America

DR. JOSEPHINE LAWNEY, who left the Pittsburgh Tuberculosis Hospital last fall to devote her life to medicine in China, has sent home the following message "to the Medical Women of America":

Two months in China, and yet so much do I feel a part of this great empire with all its new tides and ancient problems that I have no desire to return to America.

How I wish I might make you *feel it all!* Some artist with the pen might make you see it, but I would that somehow the needs of the women and girls of China might grip you so that scores of you would turn your footsteps toward the East.

Some of you are interested in public health work. Perhaps you have already tried to "break into" some municipal department in America, and perhaps you have been told that if your political friends are of the right sort and you pass a certain set of examinations and get your name on the list of applicants you may hear from the department in the course of a few years. China offers you a virgin field. There is an opening at present for a woman physician with public health training, and the scope of the work would be greater than that covered by the combined departments of public health in New York, Philadelphia, Chicago and Boston.

China needs everything that America needs, only more so. Some of you who are students and are undecided as to your specialty and have a leaning toward surgery, will you not take up orthopedic surgery and come out to China just as soon as you are ready? If you could see the little kiddies as I see them day after day, their little bodies horribly distorted with tuberculosis of the spine, you would not need any further appeal.

The need of general surgeons is no less great. The efficiency of many a woman's hospital is diminished because the doctor in charge has not had sufficient surgical experience before coming out to undertake single-handed the work of a general hospital. I hope the day is not far distant when two doctors at least may be sent to every mission hospital—one for surgery and one for general medical work.

The needs come tumbling over each other in mind! That heart of the hospital, the laboratory, has been sadly underdeveloped in mission work because of the lack of workers. Women trained in pathology and bacteriology and serology are needed so much that I do not know how to express the need. We must have specialists in these lines, also our medical work will continue to go around in circles. I can count on the fingers of one hand the hospitals in China that are doing Wassermann reactions. Those of you who have a penchant for research work have all the opportunity in the world to have a micro-organism or a parasite named after you as the discoverer.

There is a fine new medical school for Chinese women which will be ready for a complete staff very soon. It will be the most attractive teaching opportunity for medical women in the entire Orient. Many in America are already looking forward to this opportunity. Only the best prepared people for the various departments will be chosen. Perhaps you are one of them.

I know why some of you are not coming, because I have so recently been up against the same reasons. My! but they look insignificant now. Professor Palmer once wrote that Harvard College paid him for doing what he would gladly pay it for allowing him to do. That describes very well the compensation of the missionary, measured by the inner out-go and not by the external income.

Many of you feel that you haven't the courage to face the years away from your home friends. One forgets in looking ahead that there are always fine, strong comrades going the same way, and if this is true anywhere it is true in the mission field. I've resolved not to preach, but to give you the facts, and ask you to picture to yourself the need, and then decide as to your share in the work.

Shanghai, January 15, 1920.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Fund Receipts for February

Synods—	1920.	1919.	Increase.	Decrease.
Eastern	\$4,664.91	\$3,783.95	\$880.96	.....
Potomac	2,337.99	3,558.72	.....	\$1,220.73
Ohio	1,817.54	1,538.12	279.42	.....
Pittsburgh	1,179.00	956.00	223.00	.....
Interior	100.00	400.00	.....	300.00
German of the East.....	372.00	593.00	.....	221.00
*Central .....	.....	66.63	.....	66.63
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	947.00	1,028.52	.....	81.52
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.....	65.00	129.82	.....	64.82
	<u>\$11,483.44</u>	<u>\$12,054.76</u>	<u>\$1,383.38</u>	<u>\$1,954.70</u> <u>1,383.38</u>

Net Decrease for the Month, \$571.32

*For Hungarian and Harbor Missions only.

†The W. M. S. G. S. gave \$197.00 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of February

Synods.	1919.		1920.		Increase.	Decrease.		
	Appt.	Specials.	Appt.	Specials.				
Eastern	\$2,965.28	\$1,503.72	\$4,469.00	\$5,297.74	\$1,484.33	\$6,782.07	\$2,313.07	.....
Potomac	2,964.21	207.43	3,171.64	3,280.54	657.49	3,938.03	766.39	.....
Pittsburgh	956.00	493.73	1,449.73	1,079.00	167.62	1,246.62	.....	\$203.11
Ohio	1,738.12	488.59	2,226.71	1,226.00	1,369.95	2,595.95	369.24	.....
Interior	450.00	7.00	457.00	140.00	143.30	283.30	.....	173.70
Central	421.68	659.88	1,081.56	170.00	370.98	540.98	.....	540.58
German of East..	542.00	311.97	853.97	389.25	305.16	694.41	.....	159.56
Northwest	188.55	213.76	402.31	.....	608.66	608.66	206.35	.....
Southwest	132.80	163.92	296.72	179.29	320.35	499.64	202.92	.....
Requests .....	.....	.....	.....	.....	.....	.....	.....	.....
Annuity Bonds...	.....	1,000.00	1,000.00	.....	500.00	500.00	.....	500.00
W. M. S. G. S. ....	.....	2,883.52	2,883.52	.....	1,241.00	1,241.00	.....	1,642.52
Miscellaneous ...	.....	50.02	50.02	.....	200.30	200.30	150.28	.....

Totals.....\$10,358.64 \$7,983.54 \$18,342.18 \$11,761.82 \$7,369.14 \$19,130.96 \$4,008.25 \$3,219.47

Net Increase, \$788.78

Abroad

The approximate population of the world is 1,640,000,000.

Only 586,000,000, or 30 per cent., are even nominally Christians.

There are more than a billion people to whom the truth of Christianity has not been brought home.

Europe, which formerly made large contributions to aggressive Christian work, now is unable to care for her own and cries to America for help.

So long as Mexico is ignorant, Mexico is a menace.

There are 1,223,697 full members of native Protestant churches in non-Christian lands. The Christian constituency, however, is many times this number.

South Africa, with 10,000,000 population, is mainly Christian. North Africa, with 40,000,000 inhabitants, is largely Mohammedan. Central Africa, with 80,000,000 inhabitants, is pagan.

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Headquarters: Fifteenth and Race Streets, Philadelphia. Pa.

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General Secretary,
Rev. Charles E. Schaeffer, D. D.
Recording Secretary,
Rev. J. Harvey Mickley, D. D.
Treasurer,
Joseph S. Wise.
Superintendents,
Joseph S. Wise, Church-building.
Rev. David A. Souders, D. D., Immigration.
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, Western.
Rev. A. Carl Whitmer, Emeritus.
Rev. Josais Friedli, German.

Attorney for the Board,
C. M. Boush, Esq.
Members of the Executive Committee,
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Vice-President,
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Treasurer Emeritus,
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Legal Advisor,
Elder John W. Appel, Esq.
Members of the Executive Committee,
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Members of the Board,
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Field Secretaries,
Rev. Jacob G. Rupp, Allentown, Pa.
Rev. Daniel Burghalter, D. D., Tiffin, O.

Meetings.
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

President,
Mrs. W. R. Harris, 279 Wiles street, Morgantown, W. Va.

Vice-Presidents,
Mrs. F. H. Diehm, Huntington, Ind.
Mrs. E. W. Lentz, Bangor, Pa.

Recording Secretary,
Miss Helen Bareis, Canal Winchester, Ohio.

Corresponding Secretary,
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.

Treasurer,
Mrs. Lewis L. Anewalt, 814 Walnut street, Allentown, Pa.

Statistical Secretary,
Mrs. Anna L. Miller, 534 Sixth street, N. W., Canton, Ohio.

Secretary of Literature,
Mrs. Irwin W. Hendricks, Chambersburg, Pa.

Secretary of Thank Offerings,
Mrs. Allen K. Zartman, 1354 Grand ave., Dayton, O.

Executive Secretary,
Miss Carrie M. Kerschner, Reformed Church Building, Philadelphia, Pa.

Secretary of Life Members and Members in Memoriam,

Mrs. R. Ella Hahn, 425 N. Fifth street, Reading, Pa.

Secretary of Missionary Correspondence,
Mrs. C. H. Nadig, 723 Hamilton street, Allentown, Pa.

Secretary of Young Woman's Auxiliaries,
Mrs. B. F. Andrews, 280 W. North street, Akron, Ohio.

Secretary of Mission Band Departments

Mrs. John Lentz, 218 Broadway, Milton, Pa.

Secretary of Organization in German Synods,

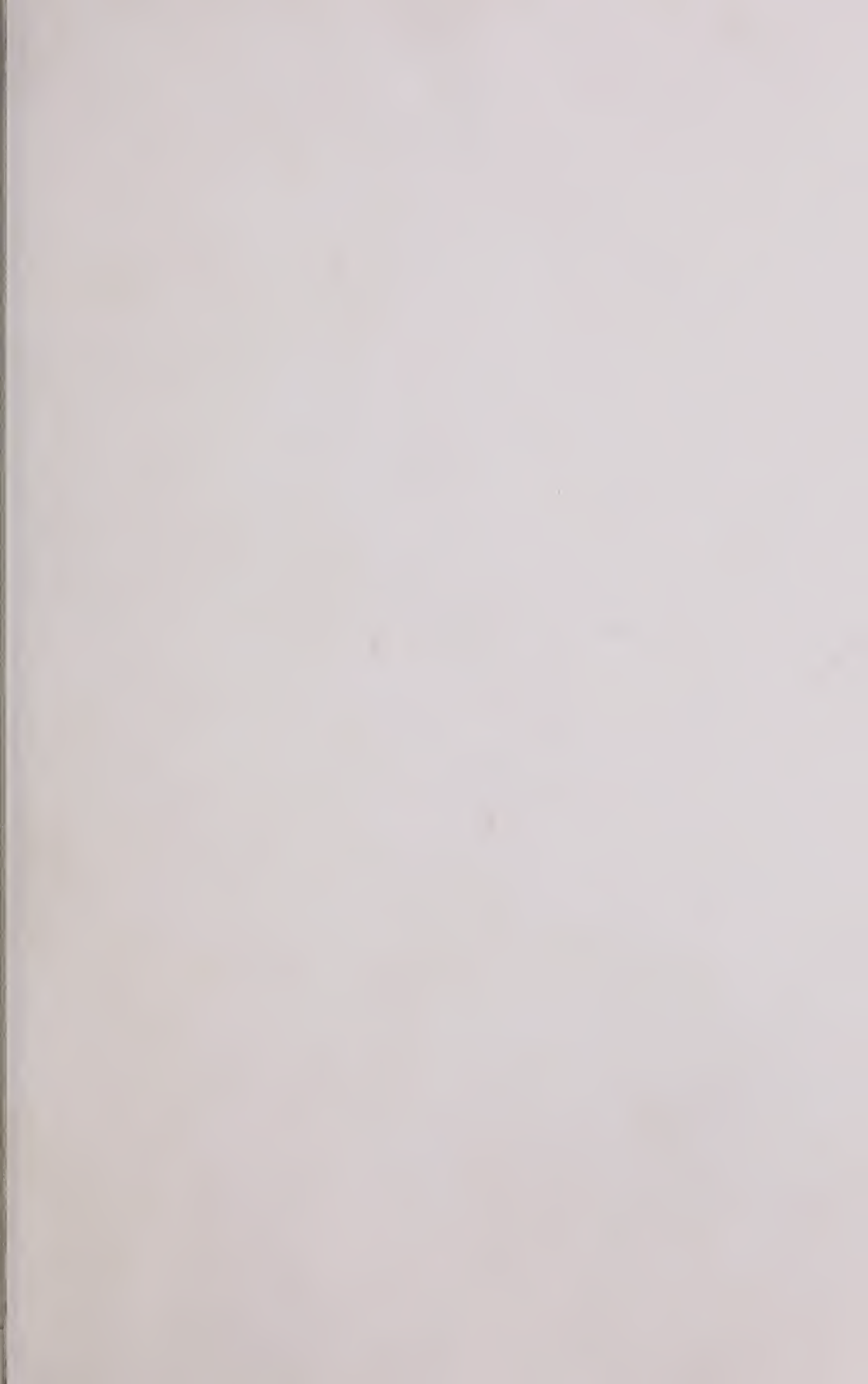
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.

Secretary of Temperance,

Mrs. Conrad Clever, Hagerstown, Md.

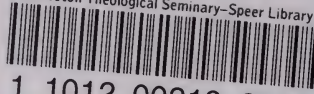
Printing Committee, Chairman,
Mrs. C. A. Krout, 240 S. Washington street, Tiffin, Ohio.

The Executive Committee consists of the Officers.



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Outlook of Missions

Princeton Theological Seminary-Speer Library



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